THEHOLY

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PART IV

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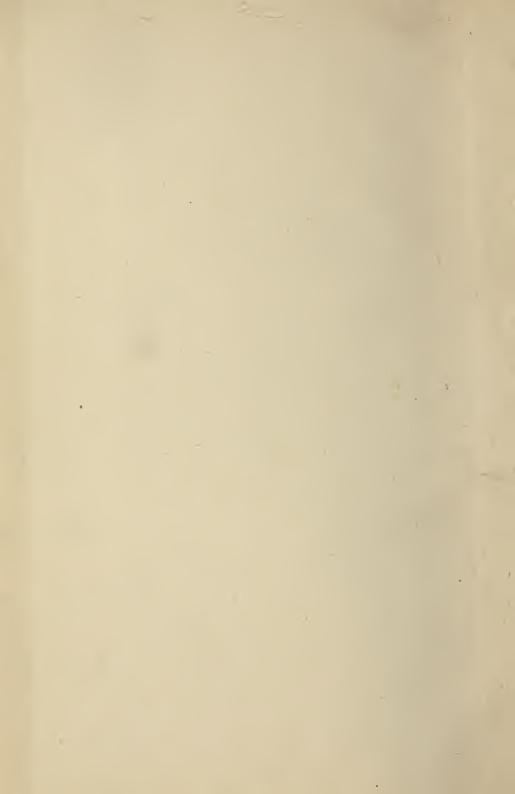
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### BIRD'S EYE VIEW OF THE HOLY LAND;

Showing Cities, Mountains, Seas, Rivers, and Places mentioned in these Volumes.

The numbers in this table correspond to the numbers on the map.

Naineth. 23, 24, 25. S. Creat Plain of Esdrae. 27. T.

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Mount Gérizim.

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40. Siloam.
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lippi. 85, Waters oi Merom



"We have not followed Cunningly Devised Fables."

## THE HOLY LIFE:

A Contribution to the Historical Development of,

A CRITICAL EXPOSITION



Told us in the Four Gospels Concerning,

## THE LIFE OF JESUS OF NAZARETH.

BY

### HENRY MARTYN PAYNTER,

AUTHOR OF

"THE SHADOW ON THE HEARTH," "A RENOVATED EARTH," "OUR DUTY IN THE PRESENT CRISIS," "BRIEF HISTORY OF THE WAR IN MISSOURI," "THE HOLY LIFE, PARTS I, II AND III," "THE HOLY SUPPER," "THE HOLY SORROW," "THE HOLY DEATH," "THE HOLY RESURRECTION," &c

PART IV.

Comprising the Closing Months and Facts of Jesus' Galilæan Ministry.

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HOLLING THE PARTY.

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## THE HOLY LIFE, PART IV. SYNOPSIS OF THE HARMONY.

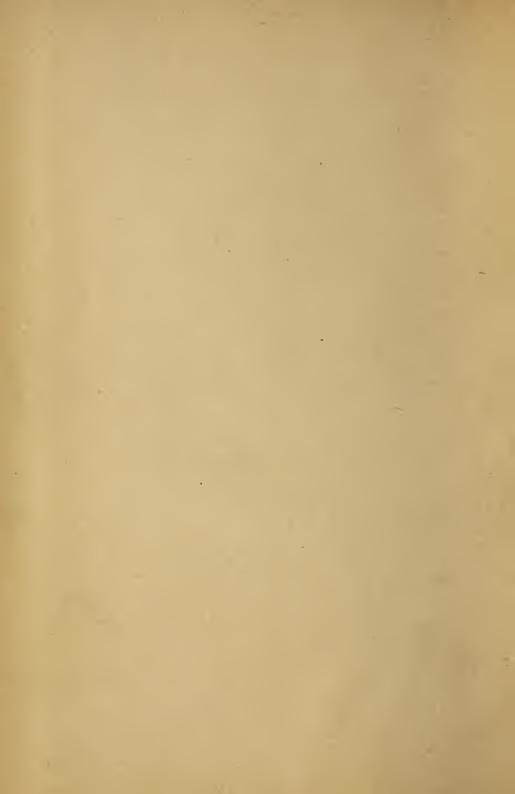
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### SECTION I,

### JESUS' FOURTH SOJOURN IN CAPERNAUM.

Incidents: Heals a blind- and dumb-possessed one.

Is accused by Rabbis and Pharisees of being in league with, and casting out demons by the power of, Sa-

tan. Pharisees ask a sign from Heaven.

Jesus warns them of the spiritual doom coming upon an apostate people.

An unexpected incident: His mother and brothers

desire to see Him.

His reply to their request.

Localities: Open place—or a house—the seaside—a ship.

Time: One day; Autumn, A. D. 28.

Matt. xii, 22-37; 38-45; 46-59. Mark iii, 22 30; 31-35.

Luke xi, 14, 15, 17-23; 16, 24-26, 29-36; 27, 28; viii, 19-21.

Then was brought unto Him one possessed with a demon which was (R. V.) dumb, and he was blind and Jesus' twelfth recorded miracle, dumb: and He healed him, by casting out the demon; insomuch that (so that, hooste)—so that it came to pass that—when the demon was gone out, the blind and dumb both spake and saw.

<sup>[\*</sup>This continuous narrative embraces all the facts occurring during the Fourth Sojourn in Capernaum. But part of its topics will be treated in the next section.]

Impression upon the beholders. And all the people (multitudes, R. V., the crowds, hoi ochloi,) wondered (marvelled, R. V.,) and were amazed (existanto, a strong verb,) and said, Is not this (Is this, R.V.,) the son of David?

Impression upon the Pharisees when they heard it, said, This fellow\* (man, R. V.,) doth not cast out (the, ta,) demons but (ei mee, except,) by Beelzebub, the prince of the demons. And the scribes which came down from Jerusalem said, He hath choti, because, echei, He hath,) Beelzebub, and (kai, hoti, and, because, by the prince of the demons He casteth out the demons. But some of them (i. e., of the crowd,) said, He casteth out the demons by Beelzebub the chief (prince, archonti,) of (the, ta,) demons.

Jesus lets them know His perfect knowledge of their thoughts, and the wickedness of their accusations.

And Jesus knowing (eidoos, in both Matt. and Luke,) their thoughts (enthumeeseis, revolvings, ness of their accusations.

And Jesus knowing dianoeemata, passings

through the mind,) called them unto him, and said unto them in parables, How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation-if a kingdom be divided against itself it cannot stand. And every city or house—if a house be—divided against itself-that city, that house shall notcannot (will not be able to, R. V.,) stand—but falleth (house upon house, oikos epi oikon). And if Satan cast out Satan, he is divided against himself; how then

<sup>[\*</sup>The Greek pronoun, houtes, this, stands alone. The Pharisees expressed their contempt of Jesus by the omission of every noun, and of His name. This person, &c.]

shall his kingdom stand?—if Satan rise up (hath risen up, R. V.,) and be (is, R. V.,) divided, he cannot stand, but hath an end: because ye say that I cast out (the, ta,) demons through (by, en,) Beelzebub.

And if I by Beelzebub cast out (the, ta,) demons, by whom do your children (sons, R. V.,) cast them out?

therefore they shall be your judges.

But if I cast out (the, ta,) demons by the finger—by The Spirit—of God, then, no doubt, the Kingdom of God is come unto (upon, R. V.,) you.\* Or else how can one (tis)—no man (oudeis, no one) can—enter into a (the, tou,) strong man's house (the house of the strong man, R. V.), and spoil (take from him, seize upon, harpasai), his goods (skeuee, instruments), to except he first bind the strong man (one), and then he will spoil (seize upon, harpasai,) his goods—his house. When a (the, R. V.,) strong one (fully, R. V.,) armed keepeth his palace (guardeth his own court, R. V.,) his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his (his whole, R. V.,) armor wherein he trusted, and divideth (distributeth, diadidoosin,) his spoils.

He that is not with Me, is against Me: and he that

gathereth not with Me, scattereth abroad.

Jesus' words about the sin against the Holy Spirit.

Wherefore I verily, verily say unto you, all manner of (every, R.V.)

<sup>[\*</sup>The verb is not eengike, at hand, as in Matt. iii, 2, nor erchetai, cometh, as in Luke xvii, 20, nor anaphaiseesthai, appear, but ephthasan, is reached, eph' humas, unto you, by its manifestation. The verb expresses the actual presence of the Kingdom in the person and presence of Jesus.]

ItThe strong one, as the whole connection shows, is Satan. And his instruments, here, are the demoniacs, made such, unwillingly, by his agents, the demons.]

sin and blasphemy—all (their, R.V.,) sins shall be forgiven unto men—unto the sons of men, and the (their, R. V.,) blasphemies wherewithsoever they shall blaspheme: but the blasphemy against The Spirit shall not be forgiven unto men. And whosoever speaketh (shall speak, R. V.,) a word against The Son of Man, it shall be forgiven him: but whosoever speaketh (shall speak, R. V.,) a word—shall blaspheme—against The Holy Spirit, hath never forgiveness, but is in danger of eternal damnation (is guilty of an eternal sin, R. V.)\*—it shall not be forgiven unto him, neither in this world (in this age, toutoo too aiooni), nor in that, i.e., the age, which is to come.

Mark's interjected comment. Because they said, He hath an unclean spirit. Either make the tree good, and his (its, R. V.,) fruit

Either make the tree good, and his (its, R. V.,) fruit good; or else make the tree corrupt, and his (its, R.V.) fruit corrupt: for the tree is known by his (its, R.V.,) truit. O generation (ye offspring, R. V.,) of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A (the, R. V.,) good man out of (his good treasure, R.V.,) the good treasure of his heart bringeth (sendeth, ekballei,) forth good things; and an (the, R. V.,) evil man out of the (his, R. V.,) evil treasure bringeth (sendeth, ekballei,) evil things.

But (and, R. V.,) I say unto you, that every idle word that men shall speak, they shall give account thereof in the day (en hemera, without the article, in day,) of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>[\*</sup>Instead of kriseoos, judgment, of T. R. of Mk., vs. 29, B. L. and others have hamarteematos, sin, a reading adopted by Lachmann, Tischendorf, Alford and Meyer.]

Certain, on hearing these words, ask a sign from Him. Then others, certain of the scribes and Pharises, answered\* (Him, R. V.,) saying, Master (Teacher, Didaskale,) we would see a sign from Thee.

Jesus' answer. But He answered and said—when the people (crowds, ochloi,) were gathered (the multitudes were gathering, R. V.,) thick together, He began to say—An evil and an adulterous generation seeketh after a sign. This is an evil generation: they seek a sign: and there shall no sign be given to it, but the sign of Jonah the prophet. For (even, R. V.,) as Jonah was (became, R. V.,) a sign unto the Ninevites, so shall also the Son of Man be to this generation. For as Jonah was three days and three nights in the belly of the whale (Jonah i, 17, so shall The Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise (stand up, R. V.,) in (the, tee, R. V.,) judgment with this generation, and shall condemn it: because (for, hoti, R. V.,) they repented at the preaching of Jonah; and, behold, a greater than (a more than, pleion, Jonah is here. The queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts (the ends, R. V.,) of the earth to hear the wisdom of Solomon: and, behold a greater (a more than, pleion,) Solomon is here.

When the unclean spirit is gone out of a man, he goeth through dry places, (but the unclean spirit, when he is gone out of the man passeth through waterless

<sup>[\*</sup>The best Mss., including Cod. Sin., have autoo after apok-ritheesan.]

places, RV<sub>1</sub> seeking rest, and findeth none (it not, R.V.). Then, finding none, he saith, I will return into my house, from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked (evil, R. V.,) than himself, and they enter in and dwell there: and the last state of that man is (becometh, R. V.,) worse than the first. Even so shall it be also unto this wicked (evil, R. V.,) generation.

An unexpected incident. And it came to pass, as He spake these things, a certain woman of the company (of the crowd, tou ochlou,) (out of the multitude, R. V.,) lifted up her voice and said, Blessed is the womb that bare Thee, and the paps which Thou hast sucked (and the breasts which Thou didst suck, R. V.).

But He said, Yea rather, blessed are they which

hear the word of God, and keep it.

No man when he hath lighted a candle (lamp, R.V.,) putteth it into a secret place (cellar, R.V.), neither under a bushel, but on a candlestick (stand, R.V.,) that they which enter (come, R. V.,) in may see the light. The light (lamp, R. V.,) of the body is the (thine, R.V.) eye: therefore when thine eye is single thy whole body also is full of light; but when it is evil thy whole body also is full of darkness. Take heed (look, R. V.,) therefore, that (whether, R. V.,) the light which is in thee be not darkness. If, therefore, thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the candle, (lamp, R. V.,) with its bright shining doth give thee light.

Jesus' mother and brothers wish to see Him.

And while He yet talked with (was speaking to, R. V.,) the people,

Matt. xii, 46-50; Mk. (multitudes, R. V., ochlois, iii, 31-35; Lk. viii, 19-21 (to Him His mother and His brethren (brothers, adelphoi,) desiring (seeking, R.V.,) to speak with Him. And they could not come at Him for the press (crowd. R. V.,) for the multitude sat (was sitting, R. V.,) about Him. And standing without, they sent unto Him, calling Him.

And one said unto Him—it was told Him by certain—by them who were sitting about Him—Behold Thy mother and Thy brethren (brothers), without seek—stand without desiring to see—seeking—to speak with

Thee.

And He answered and said unto them—unto him that told Him, Who is My mother? and who are My brethren?

Jesus tells who are His family. And He looked (and looking, R. V.) round about on them which sat about Him, and He stretched forth His hand toward His disciples, and said (saith, R. V.), Behold, My mother and My brethren! My mother and My brethren are these which hear the word of God, and do it. For whosoever shall do the will of God—of My Father which is in Heaven (in the heavens, ouranois,)—the same is My brother, and My sister, and mother.

It was now Autumn, A. D. 28. Since early in May Jesus had pursued His Galilæan work uninterruptedly. Most laborious had been His toil, but most delightful. His movement had advanced solidly. This had greatly cheered Him. But this caused pain in others. They saw that He, out of a most simple, loving

and unselfish heart was giving blessings to all, asking nothing in return; and that He was steadily growing, personally, and through His work, in popular esteem. They saw, also, the fact, slowly working its way into the general intelligence, that He was very decidedly becoming a Separatist. His acting and teaching had been, to them, very revolutionary. He had not consulted them, courted their favor, shaped His course according to any of their parties or schools; nor had He received the countenance of one influential man. In His calling of disciples, and of twelve men to be His Apostles—one of them a publican, chosen in utter defiance of all national and social feelings-in His instructions, such as those in His Sermon on the Mount, both a most marked indication of consolidation and progress; and in His table talks, especially in His significant one of the uselessness of putting new wine into old bottles: in all these He, as they saw, very clearly indicated His settled purpose. He had trampled down, not only their most cherished convictions, but also, as they firmly believed, God's law. He had broken the Sabbath and had been, by them, for forgiving of sins, and by the Sanhedrim for making Himself equal with God, pronounced guilty of blasphemy. His aim, they believed, was, to sweep away, with all traditions, all social, ceremonial, and moral distinctions. And He was, too, obtaining a great influence over the people.

All this filled all who were wedded to these things,

and especially the heads of the nation, with the utmost alarm. The latter regarded Him with mingled amazement and horror. They expected The Messiah, and the setting up of His Kingdom. They had well-defined ideas as to what His course and conduct, and what its character would be. But Jesus had not one feature in common with their anticipations; and both His course and the Kingdom which He preached were the precise opposite of those which they were expecting. He had come The Light. But they had deliberately closed their eyes against Him, and refused to be convinced. Conscience, its convictions being resisted, had ceased to act. Thus they had put themselves into a condition, mental and moral, where they could not examine His claims honestly. This partly explains, but forbids us to paliate their course. Partly from honest, but misguided zeal for existing institutions, also partly from selfish and mercenary motives, they rejected Jesus, His teaching and doing, and all the Messianic evidence which He adduced. And this was speedily followed by hostility bitter, malignant, and increasingly intensified by His course, and by His increasingly stronger hold upon the great body of the people.

Conspicuous among these hostiles were the Pharisees. Many of them were steeped in, and many, more or less, tainted with, hypocrisy. But many were noble men. One of them, years after his conversion to Jesus, exclaimed, "I am a Pharisee." And while the majority, perhaps, of those actively and bitterly hostile

to Jesus, consciously felt that their hostility was wicked, some, doubtless, were thoroughly honest in their convictions. They loved Judaism passionately. All the hopes of the nation were, they thoroughly believed, bound up in its conservation. They regarded Jesus' course as destructive of it. They could not, hence, but oppose Him with all their might—an opposition stronger and more consolidated as His course became more and more manifest. And as we study this great conflict which, from this time on was more and more fiercely waged to its tragic close on Calvary, we must often feel sadness that men so enthusiastically loyal to Judaism should so relentlessly seek to crush so devoted a Servant of The Lord, and so great an Upholder of His law as was Jesus of Nazareth.

We have seen that already a committee of scribes and Pharisees had been sent from Jerusalem to watch Jesus.\* They had returned and reported. So we judge from the silence of the Narratives as to such a committee following Him from that time until now. But the Nain-miracle, tidings of which had spread through Judæa (Lk. vii, 17), and, hence, to Jerusalem, had awakened fresh alarm in the heads of the nation, and had increased their hostility. They could not deny the fact. But they could deny that it established any claims to the Messiahship. Had not Elijah raise I the dead? They could demand, "in what name, and by

<sup>[\*</sup>See Life, Part III, pp. 157, 158.]

what authority was it done" (Acts iv. 5-9)? They determined on decided measures. And among these was the appointment of a new committee to watch Jesus, and to denounce Him before the people.

They found Him at Capernaum. This we infer from Mark's "scribes of Jerusalem." These would naturally seek Him at His home. It was not long after His Nain circuit. Jesus was on the street, or in some public place. The Twelve were with Him, and other, perhaps many, disciples. A crowd was, also, present. He may have been talking to the former or addressing the latter. While thus engaged, a demonized man was brought to Him for healing. He was both blind and dumb, not from any physical cause, but from the action of psychical powers; and his dumbness was so peculiar that Luke mentions it alone. Once he could speak and see as well as any one. But the demon, itself dumb, which possessed him, had made him a blind and dumb imbecile.\* His lips were closed by an inward power which disordered his intellect, and which he could not overcome.

His case was pitiable, indeed. He could not even exercise faith. That must have been exercised by those who brought him. No word was spoken. But his presence was the Divine signal. Jesus, at once, cast out (ekballoo, Lk.) the demon, and healed (therapeuoo, Matt.,) the man. He both spoke and saw.

<sup>[\*</sup>Koophos is here used in general sense, signifying stupidity. Lange, Neunder, &c.]

The agitation and excitement caused by the miracle were very great. This is seen in the strong verb used to describe it—existanto, intensely excited\* (Mk. iii, 31; 2 Cor. v, 13). The miracle was regarded as a signal Messianic sign. It started a question which significantly showed the direction in which the public mind was moving: "Is this the Son of David?"+ The emphasis is on the outoo, this: can it be that this one who has not the appearance of, really is, the Son of David! Unless people were convinced to the contrary, such would become the general conviction. This was the first time that this title had been given to Jesus by the people. His enemies took the alarm. If something be not done to stop the tide, the people, powerfully moved towards the, perhaps, hesitant declaration, would soon publicly cry out, "This is the Son of David."

The Pharisees did not, but the Rabbis from Jerusalem did—so it seems—witness the miracle. Both, however, saw the impression made upon the crowd, and the point towards which it was drifting. They saw, also, the import of the act, which foreshadowed the complete

<sup>[\*</sup>The extraordinary agitation upon the public mind, and the fresh expression of bitter hostility which such cures as this aroused, suggests that there was something very remarkable about them. See Matt. ix, 33.]

<sup>[†</sup>This is the translation of the R.V., and also the E.V. ed. of 1611 and 1618. "In N.T. as in classic Greek, meti always implies doubt, with expectation or wish of a negative answer."—Schaff. But it has in it, also, an apprehended affirmative surmise.]

conquest and ejection of Satan from the earth, in order to the introduction and establishment of "the Kingdom of the Heavens." The miracle was illustrious, and the conclusion irresistible: this One must be the Conqueror of Satan, hence the promised Son of David. While some degree of sincerity must be allowed them, it must be admitted that they had steadily acted against whatever convictions of Jesus' Messiahship came to them. So did they now. They utterly refused to recognize this Divine "sign." Their hostility, hence, became more bitter. They must neutralize the impression upon the people, and get them from under the influence of Jesus. And the desperation of their position is seen in the desperate efforts they put forth. They could not question the fact, nor trace it to natural or exorcist forces. was a result of supernatural power. They must deny that it was done by the power of God. One other explanation only was possible. It was new, but malicious, Satanic and effective. Their attack upon John, "he has a demon," had effectually drawn the people from him. They now inspire them with a superstitious terror of Jesus by fastening upon Him the awful charge of being possessed of Satan himself, and of laboring for his kingdom. They could not but know that to represent Satan as doing such a work was to say that evil was on the side of good, falsehood on the side of truth; and that this was a self-refuted lie. They could not but utter it with the perfect knowledge of Jesus' entire innocence of the charge; and, hence, that it was a malicious lie: proof, this, of wilful and desperate wickedness. But, braving all consequences, they determined to brand the miracle as the work of hell.

At once they put it forth. Quietly moving about in the crowd they whispered, "this"\*—thus met they the people's "This is the Son, &c.," by their own contemptuous "this"—"one hath Beelzebub"—the name given by the Jews to Satan, as "the prince of demons."† He is an incarnation, not of God, as he claims to be, but of the devil. In and by him (en, in, Beelzebub, Mk., Lk., en, in, archonti, prince, Matt.,) He casts out demons. Satan has delegated to Him this authority. He is the wickedest conjurer.

The whisper took effect. The crowd repeated it. Jesus was aware of these whisperings, and of His enemies' secret purposes. This accusation He must meet at once. He called them to Him, and showed them the absurdity of the charge, and their wickedness and awful peril in making it. Instead of denying, He affirms in the strongest manner the existence of Satan,

<sup>[\*</sup>No noun is after "this" in the Greek. "Fellow" is not the proper term to express the implied designation. "One" is better. Mark and Luke have "He."]

<sup>[†</sup>Meyer, referring to Buxtorf's Lex. Talm., derives the name from two Hebrew words, which signify "lord of the house," or "royal habitation." Beelzebub was the name given by Jewish wit to Beelzebul, a god of the Phænicians. This meaning of the word exactly corresponds to oikodespotees, master of the house (Matt. x, 25), and agrees with Jesus' characterization of the rule of demons over the possessed, under the expression of dwellers in a house" (Matt. xii, 25, 29, 45).]

and the external unity and strength of his kingdom. As any kingdom may be divided into parties, and yet be one as regards other nations, so, though in respect to itself, in perpetual anarchy, it is, as respects the Kingdom of God, in fierce and unchanging hostility. And to its ruler Jesus applies, equally, as to Himself, the definite article ho, the—a word which points out a single, definite personality. And He calls him Satan, the name by which he had been known among the Jews for centuries. But neither these facts, nor His casting out of demons, furnished any foundation for the Pharisees' allegation. And this He showed in a discourse sublime in its awful grandeur, and weighty with its awful truths. It was delivered in the very heat of the battle. And yet in it, though its logic is terrible in its certainty and force, are conspicuous His uniform gentleness, humility, lofty self-respect, and calm and even temper which no taunts could disturb, and which were united with a holy sense of justice which no wrong inflicted on Himself could throw off its poise. In its clear distinguishing of different classes of minds, and different degrees of guilt, the clearness and freedom of mind, and elevation above all personal influences, which ever distinguished Him, are apparent. So are His fidelity to truth, and appropriateness in its utterance, regardless of all consequences to Himself. So, too, His patient love, which breathes through every syllable. And in it all shines the unclouded clearness and certainty of His conscious knowledge of His relation to God, to Satan, to humanity and to the earth.

Against the charge of confederacy with Satan, Jesus defends Himself, through parables, and by arguments unanswerable.

First, He shows the contradictory character of the charge. It implied that Satan was represented at the same time by the demon who possessed the person, and by Him who had cast it out. "But how," He asks, "can Satan cast out Satan?" If kingdom, city, family, in itself a complete whole, be divided against itself, it destroys, by its own hand, its own unity, and thus the foundation of its own independent existence. Inevitably it must fall to pieces. If a house, in falling, be precipitated against a house, it brings it down with itself. Everything in a kingdom or house falling into ruin shares in that ruin. In Satan's kingdom none is greater than he. He conducts it as an intelligent ruler. His policy must harmonize with his purpose, and that is relentless hostility to God and man. Purpose and policy both forbid any division in his forces or strength. But if he authorize any one to cast demons out of men, this would be his compelling them through whom he executes, to thwart, his purposes. Thus Satan's casting out Satan would be his rising up; and being divided against himself. And the inevitable result would be the ruin of his kingdom and of himself.

This argumentum exabsurdo, in which Jesus showed that common sense was on His side, He closed with a word—"because ye say that I cast out the (ta) demons

in and by (en) Beelzebub"—an explanation which reveals the deep feeling of indignation with which He resented their calumnious insult.

He advances. And in an argument e concessis, He thrusts deeper the keen edge of His logic: "If I, by Beelzebub, cast out the (ta) demons"—what a hypothesis for Him to assume!—"by whom (en tini, by what person or power,) do your sons\* cast them out?" The fact He recognized.† "You admit that evil cannot conquer evil, or, directly, work good. Your sons effect cures, you say, by a good power. These are laborious, connected with doubtful manipulations, and but half successful.‡ You ascribe My instantaneous and perfect cures of otherwise incurable cases of demoniac possession to the devil. You judge Me not as you judge your sons. Therefore, they shall be your judges," i. e., shall condemn you as partial, unfair, and malicious.

The first argument confuted, this one closed the mouth of, His adversaries. Jesus then passed from defense to attack. They had admitted that He cast out demons. He now told them of the power by

<sup>[\*</sup>These may have been fellow countrymen, "sons of Israel," or disciples of the scribes and Pharisees, or exorcists (Acts xix, 13; xxv, 6), or the sons of some whom Jesus addressed, and who, He knew, were exorcists.]

<sup>[†</sup>It is seen in the exclamation, "we have never so seen, &c.," (Matt. ix, 33,) and is expressly asserted by Josephus (Ant. 8, 2, 5; De Bell., 7, 6, 2.]

<sup>[‡</sup>Jos. Ant., 8, 2, 5.]

which He did it. "If I, by Beelzebub, do it, by whom do your sons, &c. ? But if I"-emphatic, including all that belongs to, and goes from the I, and thus showing conscious possession of the power-"in and by (en) The Spirit of God cast out the (ta) demons," &c. The power was that of The Spirit. This was a new idea. The people knew little of The Spirit's Personality and working, and had not been accustomed to associate Him with the miraculous energy displayed in their national history. To lead them up to this conception Jesus used first, it may be, Luke's phrase, "the finger of God." To them, so familiar with their Scriptures, this phrase could recall that "the heavens are the work of God's fingers" (Ps. viii, 3)—a figure expressing the infinite ease with which He built the stupendous whole; that their law was written "by the finger of God" (Ex. xxxi, 18; Deut. ix, 10)—a figure indicating that it came forth from Jehovah Himself (Ex. xxx, 11, 22, 26; Deut. v, 22); and that, concerning a certain miracle, the magicians declared, "this is the finger of God" (Ex. viii, 19), an expression of their conviction that here was a work secret, and difficult to be perceived, and which could come only from the power of God. They would at once see that Jesus declared that what He had done could be done by no power save that of God. Hence, could not have been done by Satan even had he wished to do it. He might possess a person with, but he could not dispossess him of, demons. And when, through this word, Jesus got clearly before their minds

the invisible agency by which He wrought His works, He informed them that this agency was The Spirit of God. The casting out of the demons is proof, therefore (ara, no doubt), that, in Me and in My work, the Kingdom of God is come. It has manifested itself in victorious power. The verb, ephthasen, come, is emphatic in position, and signifies, here, come unexpectedly, and in a threatening manner. This meaning is further indicated in eph' humas, upon you. You identify yourselves with the "strong one," against whom and his kingdom this Kingdom stands in deadly strife. From your position you are against it. You cannot stop it. If you stay where you are it must crush you (Matt. xxi, 44).

Then, through allusions and facts which He now makes known to them, and which must have greatly astonished them, Jesus advances in His argument. By ee poos, or else, how,&c. (Matt., vs.29), He connects His "Kingdom come upon you" with His next word. He thus indicates that He could not be where He was, and be doing what He did, unless He had first done something else. "I could not be here with the Kingdom of God, and it could not have come upon you, unless I had first entered Satan's kingdom, and had conquered him." And, by an illustration drawn from common life, He gives point and pregnancy of meaning to what He says. When a strong one (ho ischuros), fully armed (kathooplismenos), sleeplessly guards (phulasse,) his house, his possessions (huparchonta,) are held in

peace. While he is as strong as any one (tis) who contends with him, things remain as they are. Into his house no one (oudeis) can enter, and by force take away (harpasai) his instruments (skeuee), except he first bind the strong (ton ischuron). But when the stronger (ho ischuroteros) than he, coming upon, shall conquer (nikeesee) him, he takes from him his panoply (panoplian) in which he trusted, tears from him his instruments (skeuee), spoils his house, and distributes his booty (skula).

By this illustration, the force of which all would instantly see, Jesus shows His relation to Satan. definite article, ho, pointed out, as already remarked, the ischuros as an equally definite personality as the ischueroteros. The latter is, in the allusion, undoubtedly, Himself. The former, then, must be Satan. And in what follows Jesus shows in what light He regarded him. He was strong, fully armed, and secure in his castle, the world, at the gate of which he had watched successfully, and which, up to that time, had been his undisputed possession. His armor was the powerful influence which he wielded, successfully, over earth and its inhabitants; partly through demons which, as his instruments (skeuee), were prompt, efficient, and had never been overcome. His booty (skula), first, the demon-possessed, monuments of his terrible hold upon man, and then humanity itself, were in his house and chains, and so were secure.

This was the situation when the ho ischuroteros, the

stronger, appeared. Then there was a most unexpected and decisive change in the character of the succession to power-very forcibly brought out in the epan, from the time that (Lk. vs. 22,) the Stronger appeared, in contrast with the hotan, the when (Lk, vs. 21), i. e., during the when the strong held all in peace. The designation, Ho Ischuroteros, was given by John Baptist to Jesus (Matt. iii, 11, E. V., mightier), and in the prophets, from which John may have gotten it, to The Messiah (Sept. of Is. xl, 10; xlix, 24, 25; liii, 12). And in one of them (Is. xlix, 24, 25), Jehovah fills that place of liberator which Jesus here assigns to Himself. And now let the reader turn back and review the history of demon-dispossessions already studied, and then review the conflict in the wilderness,\* and he will see how fully out of his own consciousness Jesus is here speaking. He here intimates that He had already entered into the strong one's castle, and in an open and hotly contested combat had signally defeated him. And in that victory, the preliminary condition to His conquest of the earth, He laid the foundation for the destruction of Satan's kingdom, and for the re-establishment of "the Kingdom of the Heavens." Then He bound the strong one, precursor of Rev. xx, 2. Since then He had been despoiling him of his instruments (skeuee), the demons, and had been distributing his booty (skula), the demon-possessed and others. And

<sup>[\*</sup>Holy Life, Part I, pp. 228-235, 314-336; Part III, 100-107.]

this He did, in setting them free from his chains, healing them, and restoring them to themselves, to their friends, to society, and to God. Proof, all this, that He could not possibly have been in league with Satan, and that the Kingdom of God had come, and an intimation, further, of what would be continually going on until Satan is permanently expelled from the earth.

Thus, in words full of royal majesty, He showed the grandeur of the work going on, as, presently, in words of awful import He showed the tragic results to persons of persisted in hostility to it.

Not impossibly, at that moment there was a movement in the crowd. It had heard the Pharisees' and Rabbis' blasphemous accusation. It had been listening most attentively while Jesus had been speaking, had seen how singularly complete and triumphant was His vindication, and could not but feel convinced that the Kingdom of God had come. God reigns. Satan has found a conqueror. But, strong as were their convictions, the people were perplexed and timid. Pharisees and Rabbis felt that their defeat was crushing. they were as unyielding and bitter as before. They dared not speak out. But they could whisper. They could scowl. Their action had as much weight with the people as Jesus' words had. They would not side against Him, but they would not side with Him. They were inclined to be neutral. But they had been brought to that point where one must make a distinct and decided choice. Jesus saw their looks and actions,

and, as well, all that was going on in their hearts. He stopped in His direct address to His enemies, and spoke to the crowd: "He that is not with Me" in true inward fellowship of heart and will, and hence, also, in life, "is against Me, and he that gathereth not with Me, scattereth." In this word, but couched in general terms, is His anticipation of the decisive moment when the breach between Himself and the heads of the nation would be complete and final. Thus anticipating it, He now points out to the people, in His thrice-repeated "Me," the important and decisive part that He is acting in the history of humanity, His own impersonation of the Kingdom of God, the advent, in Him, of new life and new power into the world, and the perilous position occupied by them, and by all, who hesitate to take their stand with Him in the tremendous conflict which He was inaugurating. It was the blast of the silver trumpet solemnly sounding across the field, and proclaiming war: the world the scene of action, Satan and Himself the combatants, and supremacy over earth and its inhabitant man, the momentous issue. It was to be a conflict tremendous and intense, of principles wholly antagonistic, and of two kingdoms wholly and forever apart, and mutually destructive. No neutrality, hence, was possible. There was no middle ground for those half-persuaded, hesitating persons who sought to stand on a line where they would be equally free from the persecution of man and from rejection by Jesus. You must take your stand. Indecision is decision against Me. And not to be with Me in this conflict is to show resistance to the love of God in its greatest manifestation, to the truth of God in its clearest and fullest revelation, and to the power of God-in The Holy Spirit who would win us —in its highest expression; is to sustain the blasphemies of Rabbis and Pharisees; is to be on the side of Satan; is to be, not a gatherer in God's harvest, but a scatterer, i. e., a destroyer of it.

Having ended this word, spoken in earnest tones, and addressed to the conscience and heart of all, Jesus turned from the crowd, which, however, He included in the note of warning He now uttered, and again directly addressed the Pharisees and scribes. This is seen in Mark's explanatory word, "because they said, He hath an unclean spirit." Because, said He, of the opposition between Satan's kingdom and God's, and between fellowship with Me and with the devil, and because you have said that I am in league with him, "therefore" (Matt.) "verily" (Mk.) "I say unto you", (a formula used only by Jesus, and by Him only, when about to disclose some new or hidden truth,) "all sins, and all manner of sins, all blasphemies wherewith men may blaspheme, and all words spoken against The Son of Man shall be forgiven unto men: but the (hee) blasphemy, and the words spoken against The Holy Spirit shall not be forgiven. One committing it is guilty of an eternal sin (aiooniou hamarteematos).
Appalling words! Enough, are they, to strike one

with the greatest terror. They must have smitten the conscience and heart of those who first heard them, like the blast of the trumpet of an eternal doom. Your words are blasphemies. There is a blasphemy which forfeits all grace forever! There is a point beyond which mercy cannot go. Beware!

Malicious defamation of the noble, good, holy, attacks upon a person's fair character and name, made with murderous intent-called by men calumny-are speaking evil against God, blasphemy. There is also, a direct blasphemy against Him. Both, because committed against, can be forgiven only by, Him. All blasphemy was, by the law, a punishable offense, the punishment of express blasphemy being death by stoning (Lev. xxiv, 15; 11, 14-16). The blasphemy against God as Elohim, or against His messenger, The Son of Man, was expiable, so pardonable. This is one of the blasphemies of which Jesus was speaking. It is not the blasphemous word against God The Father, nor even against Himself as God The Son, but against Him as The Son of Man. All such calumnies, and all sins and blasphemies—and all such are sins against God, The Father, Son, and Spirit, immanently considsidered-all such, because within the scope and purpose belonging to the atonement of sin, as connected with the advent of Jesus, being expiable, are pardon. able. But the blasphemy against the name of God, as Jehovah, explained, here, by The Holy Spirit, not being within that scope and purpose, was inexpiable, and so unpardonable.

That which Jesus pronounced unpardonable, was something connected with the charge against Himself. Mark says that He said what He did because they said, "He hath an unclean spirit." It was in word, a word against The Son; but in reality, a word against The Spirit, whose convictions they had stifled. It was the attributing to the doing of Satan that which Jesus had done by The Spirit. The impossibility, then, of its forgiveness did not lie in the enormity of the guilt, of which the narratives say nothing, and which would imply that blasphemy against The Spirit is a greater sin than blasphemy against The Son, and, also, a defect in Jesus' sacrifice, since, then, there would be one sin from which "the blood" could not cleanse-but in the spiritual state of him who commits it. Nor can the sin include all speaking against The Spirit, nor the denial of Jesus' Divinity; nor can it be committed by any who in heart accept Him as The Divine Saviour. But it is connected with The Spirit's official action within, as Jesus' action is external to, man. The Spirit came not to atone. In the whole Economy of Redemption every Divine operation in the soul of man is by the action of The Spirit. To resist the convictions of truth, then, is to resist The Spirit. This is the same whether He acts directly upon a person, or indirectly, through others. Now, He dwelt in and acted through Jesus. Acts and words prove His mission, and

challenge obedience and submission to Him as God's Servant. This included the reception of Him, and the thankful acceptance of all that He taught. His actings, being demonstrations of The Spirit's presence and power, to ascribe them to Satan was, so far as the person could do it, to frustrate the Divine purpose, and to prevent the world's salvation. But no one could take this position, unless he had been, or could have been, convinced, by the most direct and conclusive testimony, given to his consciousness—and The Spirit, especially, reveals truth to it, —that Jesus had come, The Messiah, and was acting by The Spirit; and, after that, malignantly accusing Him of being in league with Satan, thus calling The Spirit in and by whom He acted, "an unclean spirit." This is the final rejection of The Spirit's testimony to Jesus. It would show a total suppression of the truth, and a submission to the spirit of lies, with complete knowledge and will. And this latter would manifest a state of mind and heart so completely hardened as to be beyond any susceptibility of change. And this would show a wickedness which had become Satanic, the difference between which and human wickedness is this, that in the former there is an absolutely and unchangeably evil will. This would be blasphemy of the very highest kind. Not because The Spirit is higher than The Father and The Son, but because He alone makes God and salvation known to the soul. It was, really, complicity in Satan's sin, and in its very nature unpardonable. The man hath never

forgiveness, neither in this age, nor in the age to come. Neither before, nor (according to Jewish notions,)\* by means of, death. The whole expression is equivalent to never. For the abyss of guilt there remains only the abyss of condemnation. The man has committed the Satanic sin, and this puts him into an eternal fellowship with Satan. It is the "eternal sin," and the man must suffer an eternity of retributive punishment.

Every sin tends toward blasphemy. And all blasphemy, as all sinful development, if it be not reversed by the redemption, must complete itself in the blasphemy against The Holy Spirit. He is the last and highest manifestation of God. He completes the revelation of God. He manifests Himself to the human consciousness, and then shows the Person and work of Jesus, and, if permitted, applies the redemption purchased by Christ. And these He so works, that, not mere resistance, but wicked and contemptuous rejection of Him, and speaking against Him, and rebelling against His manifestations and actings, is to blaspheme against Him. This destroys all spiritual susceptibilities. There is no way for the person to get at repentance; so no way to obtain forgiveness. The person has become a soul-suicide.

Then follows Jesus' closing word. From the quality of the tree the quality of the fruit follows of itself.

<sup>[\*</sup>To them, it may be, Jesus referred. See Lightfoot, Hor., Heb., in loco, in Matt.]

The tree, then, is known by its fruit. If My works are uniformly good, I cannot be evil, nor be in league with Satan. Make the tree good, and its fruit good. Make the tree corrupt, and its fruit corrupt. Then suddenly changing the figure, Jesus directly applies to His accusers a most stinging appellation, one which John Baptist had applied to the Pharisees before, "O, generation of vipers!" Noxious remnants, as are poisonous plants, of the Satanic earth, how can ye, being evil, speak good things? It is as morally impossible for you, spiritual vipers, to speak good, as it is physically impossible for vipers to produce good. They are full of poison, your hearts are full of evil. Let them bite, and they give forth poison. Do you but speak, and forth from the abundance of the heart comes evil. One can give only what he finds in the treasury. The abundance in your heart is an evil treasure. You, hence, cannot speak good things. What you do speak is but little of what you have. But it shows the quality of what remains unsaid. And since it is the heart where germinate and grow those influences which form and determine personal character and state, since the tongue is nearer to the heart than the hand is, since words, which once gone can never be recalled, but are seeds which grow and bear fruit good or bad, acts which work deeply and lastingly, and often weigh heavier than deeds,\* and since they spring from the innermost

<sup>[\*</sup>Such as word of pride, anger, scandal, and, in the case of the Pharisees, of calumny and blasphemy.]

fountain of, and show most clearly the state of the heart, they are proper subjects for the judgment of God. And that they will be judged is most certain from Jesus' statement, with its preface "I say unto you." And "in the day of judgment, pan rheema argon (emphatic, from its position in the sentence), for every, idle"—unprofitable, empty, morally useless, and so hurtful—"word, men shall give an account." And this—since words show the heart's rejection, as confession with the mouth, the heart's reception—includes words spoken against God or against His Son. By the tongue we write the most decisive paper anent our appearance before The Judge: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The words told. A complete refutation of the calumny, and an unmistakable declaration of His own investiture with the regal and judicial authority of The Messiah, they put His enemies where they must either accept or reject Him as such. But they would not yield. They saw, also, that they had failed in their effort to detach the people from Him. This only determined them the more. They changed their tactics. Apparently, they held a hurried consultation. Then "certain of them," Luke's "others," answered Him by a challenge clothed in a request, "Teacher (Grk.), we would see from Thee a sign from (ex, out of,) Heaven."

Prophecy had promised Messianic signs in connection with the Messianic coming. Miracles alone, in

the opinion of Jesus' contemporaries, could establish any supernatural mission. Jesus Himself, at a later day, appealed to them as part of His credentials. Such a request, then, in itself, and put from proper motives, could not be wrong. But all the circumstances, as well as the character of Jesus' reply, show that their ungodly disposition was the ground, as of their unbelief and of the previous blasphemy, so of this demand, so seemingly honest, and so seemingly put in a most respectful way. It showed a disordered condition of soul. It was a fresh evidence of wilful unbelief, and a fresh illustration of the sad truth about the heart which Jesus had just been saying. It was a derision, a sarcasm, a new, hostile device. And in this, as in its being a temptation, it showed its Satanic character. "You have said," it virtually said, "that you 'cast out demons by the finger of God.' We have been told that gods and demons show no sign, but that manifestations come to certain from Heaven (Baruch. vi, 66; 2 Macc. ii, 22). And, from our canonical books, we have learned of the sun's standing still at Joshua's command. Give by, or for yourself a sign different from those wrought on men around, one wrought on objects above you, some cosmic phenomenon, such as Joshua's sign, one out of Heaven, one in which no agency but the Divine appears, an objective testimony which even your enemies must admit can come only from God. Such an authentication will completely clear you from the charge of all complicity with Satan.

A strange demand. How could He, who, they had just said, was working by Beelzebub, show "a sign from Heaven!" That aside, its character shows that the "certain" occupied the same moral position as the calumniators. They were part of the same company, the worst among the bad. The demand was Satanic. "Does Jesus grant it, He must perform a miracle for display. Does He refuse it, it will prove His inability, and thus the falseness of His Messianic claims. This will confirm and crown the righteousness of our rejection, and will break the hold which He has upon the people."

During the previous discourse the crowd had been steadily increasing. The people, already deeply interested, soon as they heard this demand on Jesus, became deeply anxious to hear His reply. They gathered thick together about Him. They watched and listened attentively, while He, in answering the Rabbis and Pharisees, gave His testimony against the national unbelief.

This is the second time, unless the demand of the Nazarites be such,\* when "a sign" had been asked from Him. Jesus read their hearts, and saw their tempting design. He began, "This generation is a wicked (poneera) generation." Then, in an address which breathes, along with heavenly composure and wisdom, a righteous indignation, and in which, in a highly dramatic form, He sets forth realities very

<sup>\*</sup>Holy Life, Part III, pp. 69, 70.]

terrible to hear, He pronounces a condemnation certain, and upon what testimony, and gives a prophetic threatening of the doom impending, and soon to break upon that wicked generation. He calls it, also, "an adulterous" one. Not because it was physically so. But because it—son succeeding father in the same belief-had been persistently unfaithful to God; had apostatized in heart (Is, xxiii, 17); and, by separation in soul from God, had broken their covenant with Him, who had chosen Israel as a bride;—a double fact constantly alluded to by the prophets under the similitude of a contract of marriage. This, and such a, generation seeks (epizeetai, demands, as a sine qua non,) a sign. But such as it seeks it shall not obtain. Why not? It might be answered because they had no receptivity for a "sign from Heaven." They had just ascribed a great miracle allied to holiness to the power of the devil. This showed that they had no susceptibility for holiness, and no fitness for the kingdom of God. Of what avail to them such exalted and blissful manifestations as the Messianic signs!

But denial of the demand rested on a yet deeper ground. To that generation "no sign shall be," &c. The emphasis on estai, shallbe, indicates a pointing both backward and forward. Backward to His life-manifestation, itself the greatest of "signs." None other such had they seen. Backward to the separate manifestations rooted in and growing out of His life, the miracles such as none other had done. He had healed the

sick, cast out demons, raised the dead. And these exactly correspondent with, pointed backward to the prophetically promised Messianic signs. Had Jesus given others, they, not being those by which the self-announcing Messiah was to be tested, could not be trusted. But being the testing "signs," there was no necessity for such a demand. And since He and "the signs," as well as His questioners, were embraced within the covenant which they had broken, but which God had not forgotten, and since, further, God, through Him and "the signs," had given sufficient evidence of His will, their rejection of Him was most criminal.

The "shall be" also points forward. To them, responsible, persistent in unbelief, and guilty, now, and from now on, no sign shall be given—but one, a terribly significant one. For while too late to prevent the culmination of this generation's guilt because of their rejection of Me, and its consequent doom, it will be to it God's testimony that His holy purpose triumphs over all its hostility and machinations. It is the sign seen in a prophet whose history is a type of Me: "As Jonah was a sign to the Ninevites, so shall also, the Son of Man be to this generation." He was three days and three nights in the belly of a great fish,\* so shall the Son of Man be three days and three nights in the heart of the earth, i. e., the realm of death, the

<sup>[\*</sup>Perhaps a white shark, a fish still found in the Mediteranean sea, sometimes sixty feet long. For the import of the phrase, "three days, &c.," see Holy Resurrection, Preliminary Study.]





"And he cried and said, Yet forty days and Ninevell shall be overthrown."-TONAH ii. JONAH WARNING THE PEOPLE OF NINEVEH.

grave and Hades-Jonah's name of his temporary tomb (Jon. ii, 3, Sept.)—clearer indication, here, in Galilee, in a typical form, of what He had more obscurely intimated in Jerusalem, April, A. D. 27, in an ænigmatical form. Jonah, miraculously saved during his entombment, was delivered from death. So shall The Son of Man go through, and come forth from, the grave. Jonah, after his wonderful preservation in his living tomb, presented himself as a living man to the Ninevites, summoned them to repentance, and thoroughly aroused the national conscience. So shall The Risen Son of Man, through His Apostles, and by that Spirit by whom He now casts out demons, present Himself to this generation, and summon it to repentance, and to return to God through faith in Him, the Risen Son of Man.

Here the parallel stops. For, "the men of Nineveh shall rise up" (anasteesonti, a verb which Jesus elsewhere uses to express His own resurrection (Mattxvii, 9; xx, 19), "in the (tee) judgment with (meta, at the same time, along with,) this generation, and by their conduct shall condemn it: for (hoti) they," Gentiles, who saw not the preservation of Jonah from the fish, nor any visible sign, "repented to the preaching" (eis to keerugma, a phrase indicating that this was the only instrumentality employed,) "of Jonah," and became converted to God. Then, with a single word, He emphasized that generation's deepening guilt: "And behold a more (pleion) than Jonah is here!"

To this typical illustration, He adds another. "The queen of the south shall rise up" (egertheesetai, a verb, which Jesus elsewhere uses to express His own resurrection, Matt. xvi, 21), "in the (tee) judgment with (meta, at the same time, along with,) the men of this generation, and shall condemn them: for (hoti) she hastened from the remotest regions (peratoon) of the earth"-from Sheba, a part of Arabia Felix, the modern Yeman—"to hear the wisdom of Solomon." had heard of his fame "concerning the name of The Lord" (1 Kg. x, 1). This was his wisdom. This was enough to attract. Uninvited, and bringing costly gifts, she came, "communed with Solomon of all that was in her heart," and when she had heard and seen his wisdom, found conscience and affections deeply stirred. She pronounced his servants happy, because they could hear his wisdom continually. She blessed The Lord his God, who delighted in him, and who, because he loved Israel forever, had set him on the throne of Israel. "And, behold," said Jesus, "One, more than Solomon, here! Sent from the Lord, their God, bringing blessings, and coming to Israel, their King, they demand that to His infinitely higher wisdom be added a "sign." She showed greater interest in, and greater faith toward, The God of Solomon, than did they as to Jesus, the Ideal of wisdom and holiness, in their very midst. And since The More than both is here—a comparison whose propriety finds its ground in the Divine constitution which had exalted both Jonah and the queen

of Sheba into types—; and since these men were acting as they were; therefore, in the judgment will they, as to and because of their unbelief and rejection of Jesus, be condemned by the faith of the Ninevites who acted under and upon the preaching of Jonah; and, as to their blindness, seen in full contrasted light with the earnestness, docility, and eagerness to learn, by this heathen woman who went so long a distance to see, and receive wisdom from, Solomon.

Those had not put out their inner light, but had let the light that came to it shine upon it. That light was exceedingly imperfect compared with "The Light" now shining for all-"The More" than Jonah and Solomon. And it makes the comparison still more striking that Jesus, here, likens Himself to the lowly symbol of a lighted lamp. He was not shining in His full effulgence—that His enemies could not stand at all—, but in gentler and weaker radiance—and even that was too much for them. Men, said He, when they light a lamp do not put it into a vault (krupton, erypt,) or under the bushel, but on a lamp-stand, so that all may see the light. The Ninevites hid not the light that came to them in Jonah, nor did the queen that which came to her from Solomon. But you, by your unbelief, have hidden from yourselves, and by your hostility, have tried to hide from the people, the light that has come in Me.

Then, to make His address more direct and personal, Jesus used the personal pronoun, "thy." The eye is

the light of the body. Light and eye were made for, and correspond to, each other. If the eye be sound and single, the whole body shall be full of light. But if the eye be evil, i. e., diseased or distorted, the whole body shall be full of darkness. These propositions all would admit. This is true, also, of "the light which is in you," i. e., the inner eye, the God-consciousness. A light shines. But if the God-consciousness, the highest receptivity in man, be shut out from it, the whole body will be in darkness. Take heed lest the Godconsciousness itself become darkness. The darkening has begun. You have already so acted that you see not the light shining in My life-manifestation. Take heed lest the darkness become total. It is not too late yet. Allow the light to shine in upon you, and your whole body shall be illumined in every part, will be in the normal condition of light.

But would they allow it? Having shown His accusers their peril, as to the unforgivable blasphemy, the certainty, if they persisted in their course, of their condemnation by the testimony of repentant heathen, and the danger of the light in them becoming darkness, Jesus went on to point out to them the sure destiny awaiting "this generation," and the hopelessness of His efforts on their behalf. This He did through a prophetical allegory. "When the unclean spirit\* is

<sup>[\*</sup>This term and demon are used interchangeably (Matt. viii, 16; Lk. viii, 2, 3; x, 17, 20). "Dry" are waterless, so desert, uninhabited, places—those visible witnesses of the sin of man,

There he roams, "seeking rest." But in vain. Change of place gives not rest to a wicked spirit. He misses his old abode. "I will," he says, return to my old home—for he regards it as his property still. He finds it empty, i. e., unoccupied, and, open to access, ready for a tenant. It is, also, swept and garnished, i. e., by the restoration of the man's physical and mental powers. So it is prepared again for him to enter, and more thoroughly accomplish the work of destruction. He seeks, finds, takes with him seven (symbol of completeness,) other spirits worse, in power to injure, than himself. Re-inforced, he enters. Nothing is wanting to make the devastation complete. The last state of that man is worse than the first.

Each word was clearly understood. The predicated fact was instantly admitted. The next word, spoken with all the authority of the judge of the nation, must have fallen with tremendous and awful force upon the conscience and heart of those for whom it was intended: "So shall it be, also, unto this wicked generation."\* Israel in its continued existence is the great demoniac. The unclean spirit of idolatry had gone out. The

of the disappearance of Paradise, and, since the fall of man, the abode of demons, and the region to which the goat for Azazel was sent (Job xxx, 3; Is. xiii, 21; xxxiv, 14; Rev. xviii, 2; Lev. xvi, 21, 22).]

<sup>[\*</sup>In the Song of Moses (Deut. xxxii, 20, 28), which include their history for 4,000 years, the word "generation" is applied to the whole family of Israel; in Lk.xvi, 8, to a succession of persons.]

house had been swept not only from vile idolatries, but, also, from other frantic excesses of evil, and had, also, been garnished with natural adornments of benevolence and other pleasing and attractive traits. But it was empty. To it Jesus came with the truth and grace of God, came to and into it as His own inheritance. But His own people—this generation—received Him not. Rejecting Him, and being empty, it is prepared for and will receive again the demon which formerly occupied it, and with it others worse than itself, and the last (not final) state will be worse than the former one.

Terrible words to the Pharisees. But they approved themselves as right to, and found an echo in the heart of, many. They awakened an enthusiasm which, since it found an unexpected voice, must have been quite pronounced. The incident is most charming. It betrays a fresh and living remembrance. It itself bears the stamp, and sets the seal, of historical reality to the entire scene of which it forms a part, and to Luke's accuracy as a historian. It also opens to us a most deeply interesting view of Jesus' character, and furnishes food for most instructive thinking.

In the crowd (ochlou) was a woman who may have been healed of demons, and have been converted, and who surely was being very greatly blest. She was a maid-servant of Martha, Marcella by name—so says tradition;—and a mother, so her exclamation indicates. The great miracle, wonderful words, and

high, yet human bearing of Jesus, had stirred her affections, filled her soul with exalted admiration for Him, and aroused such an enthusiasm, that, from the genuinely mother-feeling which sprang up in her mother heart, there came forth, irresistibly, a word addressed to Jesus, which was heard by the crowd: "Happy (makaria) is the mother of such a wonderful man!"

At once the attention of the crowd was turned to His mother, whom at that moment Jesus saw, most probably, either approaching, or standing on the outskirts of the densely packed crowd. He was always equal to the occasion. He was ever the obedient Servant honoring God. He, at once, met the exclamation most admirably. Recognizing the honor given, and rightly belonging to His mother (Lk. ii, 42, 48), He most beautifully turned it into the true direction. This He did by turning the attention from her, and from Himself and His words, to His Father and His words. He had just spoken in most authoritative tones as Judge. Now He speaks in profoundest humility. "Blessed, indeed," said He to the crowd, "was she to be the chosen mother of The Messiah. But more happy are all they who ( menounge makarioi hoi,) hear the word of God, and keep it. The happiness belonging to His mother as a hearer and keeper of the word of God-facts implying faith, receptivity, selfsurrender, prompt and cheerful obedience, and the forgiveness of her sins\* was more and higher than her blessedness from the maternal relation. And this happiness have all hearers and doers of the word.

While thus talking, she, of whom He was speaking, drew near. She was accompanied by His brothers.+ They came, doubtless, from their respective homes in Capernaum. They had come seeking (zeeteoo, Matt., Mk.), wishing (theloo, Lk.,) to see and speak with Him. The mention of the fact by all the Synoptists shows that this movement was significant. His brothers had no faith in Him as The Messiah, no sympathy for His work, and belonged not to His disciples. But they had a true brotherly regard. And once during the midsummer, when they thought that He was, through over-excitement and overwork, injuring Himself, they tried to stop His working. The motive, at that time, was mistaken, but honest. But the close connection, in Matthew and Mark, of this incident with Jesus' tremendous words against Rabbis, Pharisees, and "this wicked generation," and the "therefore" (oun) of Mark, vs. 31 (if it be genuine), show that this visit grew out of those words, and explain its motive. It was, perhaps, reported to His mother-who is put first by all three writers—what an intense excitement His words

<sup>[\*</sup>Her faith in her Son, as her Saviour from sin, is found among her earliest apprehensions. "My spirit"—such as an outburst in her *Magnificat*—"hath rejoiced in God, my Saviour."]

<sup>[†</sup>i. e., "according to the flesh." See Dr. Schaff's note in Lange on Matt., pp. 255-260; Life, Part I, p. 142, note.]

<sup>[‡</sup>See Part III, pp. 289-292.]

had caused, and what a feeling against Him. Her faith in Him as The Messiah, though early born, was, it seems, of slow growth, and reached not a calm and settled assurance until when He was on the cross, and the sword had pierced her heart, and thoughts were revealed. She, at least, was never associated with His followers until after His ascension (Acts i, 14). During His earth-life her faith experienced fluctuations such as John Baptist's had. And the apostles were no strangers to them. Now was a time of such fluctuation. Up to the time of His first miracle her faith never wavered. But the form and direction which His ministry had taken, the determined refusal of the nation to receive Him as The Messiah, and the violent hostility which He had aroused against Himself, all made her Great Son more and more an enigma to her. She now lost her poise. She had no sympathy with His opposers. She loved Him tenderly. She was alarmed for His safety. Forgetting the rebuke which twice before her interference had received,\* she, now, sustained by His brothers, determined to interfere, and withdraw Him from His talking, and the crowd. She saw a densely packed crowd sitting around Him. She could not get to Him through (dia) the crowd (Lk., vs. 19, Grk.). No one seemed inclined to make room. Still standing outside of the crowd, she and His brothers sent unto Him, calling Him. Most unusual, this,

<sup>[\*</sup>Holy Life, Part I, pp. 122, 381-384.]

and unexpected. The sent one who told, and those around Jesus who reported the message, prefaced it by "Behold! Thy mother and brothers stand without. They seek Thee. They wish to speak with Thee."

Jesus loved His brothers, and His mother also, for whom He had a true son's reverence, most tenderly. No proper request could He deny. But He instantly detected the motives of this one. They had come, His mother unintentionally, siding with the opposers of truth and of God, and asking Him, virtually, to act with worldly policy. This temptation He must resist. He stands true to His high calling. He proves His fidelity as The Servant of God. This gives Him the power to seize the opportunity. This He does with a holy firmness admirably toned by a holy forbearance. He meets the message with a reproof which gives great comfort to His humble followers. In His living example they see that obedience to God is the highest nobility. And the new and wonderful truth which He then gave: viz., that the closest and tenderest ties of human relationship—in His system holding a high place must, as all else, be subordinated to the higher ones of the Divine calling: has ever since held sway in His Church.

"Who," said He to him that told Him, "is My mother? and who are My brethren?" All ears were open to hear the answer. All watched His movements, as, looking round about on those who sat about Him, He stretched forth His hand toward His disciples, and

slowly and impressively said, "See (ide, Mk.,) My mother and My brethren!" All looked at them with a strange feeling. At the very moment when He was declaring the rejection, nationally, of Israel, and giving the ground of it, He pointed out the family which He could and did own as His. This word must have startled all His hearers, and especially the persons themselves to whom He pointed. How strangely must they have felt as they heard Him declare them to be possessed of a relationship hitherto unheard of, and most extraordinary. What is this relationship? How came they into possession of it? And to make His meaning clearer, He went on, "My mother and My brethren are those who hear the word of God, and keep it." At once the crowd would see that this was the very word with which He had answered the woman's exclamation. Then He added, "For whosoever shall do the will of God, My Father which is in the Heavens (Grk.), the same is My brother, and My sister, and My mother."

"Do the will of My Father, and hear and keep the word of God." This was the highest principle of Jesus' life. His Father was the Author of all His relationships. And he who desires to be united to Jesus, must, with Him, yield obedience to His Father. This brings him into a relationship to Jesus as eternal as is God in whom it is based. And this is such a relationship as His own mother, merely on the ground of natural relationship, could not know. Thus sharply did Jesus draw the distinction, between all, even His

own human, relations, as descended from the first Adam, and those who are, by redemption and faith, united to Himself, as the Second Man, The Lord from Heaven. Such are born, not of blood, nor of the will of man, but of God. They belong to the family of which God is The Father. United to Jesus by The Spirit, they, in Him, are knit to each other by ties, closer, higher, holier, and more endearing and enduring than any can be who are united to each other only by the ties of earthly relationship. Jesus calls them, individually, "My brethren," and collectively, as a whole, "My mother." Them Jesus came to save and teach. Them He regards with the most tender and grateful affection. Their welfare is as worthy of regard as is the call of His human mother and brothers. Thus, while reproving, and by His strong hand also holding up His mother and brothers, He tells them that the one condition for all is the only condition upon which He can truthfully, in the deeper sense, call them His own. And not only they and all present, but all everywhere, and such only, as "do the will of My Father," and "hear and keep the word of God, belong to the family of God."

This word seems to have closed Jesus' work at that time. His next movement was going out of the (tees) house—most probably His mother's, which, as we have already seen, appears to have been His home when in Capernaum. It would seem, then, that, after He had set clearly before His relatives and the people the facts of the great spiritual relationship to Himself, He

returned home, with Ilis mother and brothers, and there remained until, somewhat later on the same day, He left the house for the lake shore.

He had said all He intended to at that time to His wicked opposers. But what He had said, was productive of most momentous results. His enemies could not answer His refutation of their calumny. But His reply to their demand for a sign was not satisfactory. The "sign," of which as yet they had no conception, in which they had no faith, and which gave no confirmatory proof, effected no change in their feelings. Thenceforth they regarded every fresh manifestation of His grace as only a fuller development of Satanic power, and continued to hurl at His holy head their blasphemous allegation, "He casts out demons by Beelzebub." They pressed Him with ever deepening and bitterer hostility, till they broke the force of His self-manifestation upon the people, and brought Him to the cross. And He, too, on His part, saw the increasing hopelessness of His effort to save His countrymen from their mad infatuation, and that He would have at last to leave them to work out their own destruction. And although the proclamation, "the Kingdom of the Heavens is at hand," was not as yet withdrawn, and although the word Church had not yet passed His lips, yet from this time He began steadily, and continuously, to prepare His followers for that great change in the direction of His work, which, from this day, was inevitable, and which was manifested in the institution of His Church.

## SECTION II.

## JESUS' FOURTH SOJOURN IN CAPERNAUM--CONTINUED.

Incidents: Begins His teaching in Parables.

Place: Seaside, western shore of lake Galilee.

Time: Afternoon of the same day as that on which He was first accused by the Pharisees of casting out

demons by Beelzebub: Autumn, A. D. 28. (See

last section.)

Matt. xiii, 1-53; Mk. iv, 1-34; I.k. viii, 4-15; xiii, 18-21.

And the same (in that, R. V.,) day Jesus went out of the house, and sat by the seaside, and began again to teach.

And there was (is, R. V.,) gathered unto Him a (very, R. V.,) great multitude (crowd, ochlos,)—there were gathered unto Him very great multitudes (crowds), and still they were coming (toon epiporeuoomenoon,) to (upon, epi,) Him, out of every city (came together, and they of every city resorted to Him, R. V.).

And He entered into a ship (boat, R. V.,) and sat in the sea, and the whole (all the, R. V.,) multitude (crowd,) stood on the shore (beach, R. V.,)—was by the

sea on the land.

And He spake unto—taught—them many things in parables, and said unto them in His doctrine (teaching, R. V.), harken:

And He spake by parable,

Jesus' first parable:

The sower.

Behold, a sower went forth to sow his seed: and it came to pass as he sowed, some seed to pass as he sowed, some seed (under foot, R. V.,) and the fowls (birds, R. V.,) of the air came and devoured them (it, R. V.,) up.

And some (others, R. V.,) fell upon stony places—on stony (rocky, R. V.,) ground—on a (the, R. V.,)

rock—where it—they—had not much earth: and immediately it—they—sprang up because it—they—had no deepness of earth: but when the sun was up, it was—they were—scorched, and because it lacked (had no, R. V.,) moisture, and had no root, it—they—withered away.

And some (other, R. V.,) fell among thorns, and the thorns grew—sprang up—with it, and choked it—

them—and it yielded no fruit.

And other fell upon—into\* (the, R. V.,) good ground, and sprang up (grew—growing up and increasing, R. V.,) and brought forth good truit, some thirty-fold, some sixty-fold, and some an hundred-fold.

And when (as, R. V.,) He said these things, He said unto them, He that—who—hath ears to hear, let him

hear.

The writers' remarks.

Matt. xiii, 34, 35.

Mark iv, 33, 34.

Mark iv, 33, 34.

Mark it: and without a parable spake He not unto them: that it might be fulfilled which was spoken by (through, dia,) the prophet Asaph (2 Chron. xxix, 30, Ps. lxxviii, 2), saying,

I will open my mouth in parables;

<sup>[\*</sup>Alford, Meyer, Tischendorf, Westcott and Hort have, in Lk., vs. 8, eis, into, instead of epi, upon, of T. R. This is the better supported, and more clearly marks the different relations of the seed to the soils. All three writers have para, by the side, with the first, and epi, upon, with the second. Matt. has epi with the two last, but Mark has eis, into. Luke has en meso, in the midst, with the third, and Mark and Luke eis, into, with the fourth. The seed fell into the soil.

I will utter things (hidden, R.V.,) which have been kept secret, from the foundation of the world (tou kosmou).

And when they were alone (but privately, R. V.,) He expounded all things (epeluen panta, untied the knot of, solved all things, i. e., the parables, unto His (own, R. V.,) disciples.\*

Jesus' explanation of His teaching in parables, and His interpretation of the parable of the sower.

And when He was alone, the—His—disciples came, and they that were about Him with the Twelve, and

asked of Him the parable, saying, Why speakest Thou unto them in parables? and, What might this parable be?

And He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of God—of the Heavens: but to the others (to the rest, R. V.,)—to them that are without it is not given; but all things are done in parables. For whosoever hath, to him shall be given, and he shall have abundance:† but whomsoever hath not, from him shall be taken away even that he hath.‡ Therefore speak I to them in parables: because seeing, they see not—that seeing, they might not see—may see, and not perceive;

MATTHEW. seeing, they see not; and hearing, they hear not; neither do they that seeing, they may see, and not perceive; and hearing, they may hear, and not

that seeing, they might not see, and hearing might not

[†Greek, "he shall be made to abound, to have abundance."] [‡Greek, "even what he hath shall be taken from him."]

<sup>[\*</sup>On page 56 the reader will see in Matthew's word, pare-theeken, that Jesus laid, as a riddle before the crowd, parables, which, Mark here says, in his use of epeluen, solved, He explained the meaning of to His disciples.]

understand. And in (unto, R. V.,) them is fulfilled the prophecy of Isaiah (ii, 9), which saith,

By hearing ye shall hear and shall not (in no

wise, R. V.,) understand;

And seeing ye shall see, and shall not (in no

wise, R. V.,) perceive:

For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed;

Lest at any time (haply, R. V.,) they should see (perceive, R. V.,) with their eyes,

And hear with their ears,

And understand with their heart,

And should (turn again, R.V.,) be converted,

And I should heal them.

But blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And He said unto them, Know ye not this parable?

And how then will ye know all parables?

Hear ye therefore the parable of the sower. Now the parable is this: the seed is the word of God. The sower soweth the seed. These are they by the wayside The wayside hearer. \ \text{where the seed is sown—this is he which received the seed (he that was sown, ho speireis, R. V.,) by the wayside: When anyone heareth the word of the Kingdom, and understandeth it not, then, when they have heard, immediately cometh the wicked (evil, R. V.,) one—Satan—the devil—and taketh (snatcheth, R. V.,) away—out of the heart that which—the word that—was (hath been, R. V.,) sown in their hearts—his heart—lest

they should (that they may not, R. V.,) believe and be saved.

The stony ground hearers. And they on the rock —these (in like manner, R. V.,) which are sown on stony ground (speiramenoi, pres. par. pass.)—he that received the seed into (was sown upon, R. V.,) stony places are they which when they hear-have heard-he that heareth the word and immediately receives it with joy; and for a while believe-endure-but they have not root in themselves -he has not root in himself-for afterwards when tribulation-affliction-or persecution ariseth because of the word, immediately—by and by-they are offended (stumble, R. V.), and in time of temptation fall away. (The thorny ground hearers.)

Matthew, vs. 22.
He also that received (was sown, R. V.,) among thorns, is he that the cares of this world (age, aioon, R. V.,) and the deceitfulness of riches choke the word, and he becometh unfruitful.

Mark, vs. 18, 19.

And these (others, R. V.,) are they which are sown (being sown, speiromenoi per. pas. par.) among thorns; such as (these are they that, R. V.,) hear (have heard, R. V.,) the word, and the cares of this world (the age, R. V.,) and the deceitfulness of riches, and the lusts of riches, and the lusts of other (remaining, ta loi-pa, R. V.,) things choke the word, and it becom-eth unfruitful. Luke, vs. 14.
And that which fell among the thorns are they which, when they have heard, go forth, and (as they go on their way, R. V.,) are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. to perfection.

The good ground hearers. But these (those, R.V.,) on the good ground are they which are (sperentes, second aorist, pass.,) (were, R. V.,) have been sown—and others fell upon— R. V.,) he that received seed into good ground, this is he that heareth—these that hear—the word and understand it—such as hear the word and receive (accept, R. V.,) it, and in an honest and good heart, having heard the word, keep (hold fast, R. V.,) it, and bring forth fruit with patience, some thirty-fold, some sixty, and some an hundred.

Jesus' word of warning to His disciples, as to hiding the light, and as to hearing.

der a bushel (the measure, ton modion,), or under a (the, R. V.,) bed? and not to be set on a candlestick (the lampstand, R. V.)? No man when he hath lighted a candle (lamp, R. V.,) covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick (lamp-stand, R. V.,) that they which enter in may see the light. For there is nothing hid (concealed, krupton,) that shall not be made manifest—(that it should be manifested, R. V.) neither was anything kept (made, R. V.) secret—nor anything secret but that it should (that shall not, R. V.,) be known, and come abroad (to light, R. V.).

If any man have ears to hear, let him hear.

And He said unto them, take heed, therefore, what —how—ye hear: with what measure ye mete, it shall be measured to you, and unto you that hear shall more be given: and whosoever—he that—hath not, from him shall be taken even that which he hath—that which he seemeth to have (thinketh, dokei, that he hath, R,V.),

Jesus second parable:
the Silent Growing of the Seed. Mk. iv, 26-29.

And He said, So is the Kingdom of God, as if a man should cast seed into the ground (upon the earth, R. V.): and should sleep, and rise night and day, and the seed should spring (sprout, R. V.) and grow up,

he knoweth not how. For the earth bringeth forth (beareth, R. V.,) fruit of herself (automatee); first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth (is ripe, R. V.,) immediately he putteth in (forth, R. V.,) the sickle, because the harvest is come.

Jesus' third parable: The Tares. Matt. xiii, 24-30. Another parable put He forth unto (set He before, R. V.,) them (paretheeken, placed as a spiritual riddle to be solved, Lk.): saying, The Kingdom of the Heavens (Grk.) is likened unto a man which sowed good seed in his field: but while (the, tous,) men slept, his enemy came and sowed (sowed over, epespeiren,)\* tares (also, R. V.,) among the wheat, and went his way (away, R. V.). But when the blade sprung up, and brought forth fruit, then appeared the tares also. So (and, R. V.,) the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He saith unto them, an enemy (a man that is an enemy, echthros anthropos,) hath done this. (And, R. V.,) the servants said (say, R. V.,) unto him, Wilt thou then that we go and gather them up? But he said (saith, R. V.), Nay; lest (haply, R. V.,) while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of (the, R. V.,) harvest I will say to the reapers, Gather ye (up, R. V.,) together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>\*</sup>B. and Cod. Sin. have epespeiren, which is adopted by Lachmann, Tischendorf, Alford, Westcott and Hort., and Lange.]

Jesus' fourth parable: The Mustard Seed Matt.xiii, 31, before, R. V.,) them, 32; Mk. iv, 30-32; Lk. xiii, 18, 19.

Another parable put He forth unto (set He saying-and He said-Whereunto (how, R.V.,)

shall we liken the Kingdom of God? Unto what is the Kingdom of God like? Whereunto shall I resemble (liken, R. V.,) it? or with what comparison shall we compare it (in what parable shall we set it forth, R.V.)? The Kingdom of the Heavens (Grk.) is like unto a grain of mustard seed which a man took, and sowed in his field—(cast into his own, R. V.,) garden: which indeed, when it is sown in (upon, R. V.,) the earth is less than—the least of—all the seeds that be in (are upon, R. V.,) the earth: but when it is sown it groweth up, and when it is grown up becometh greater than —the greatest of—all herbs, and becometh a tree, and shooteth out great branches, so that the birds of the air may (of heaven can, R. V.,) lodge in—under—the shadow of it—come and lodge in the branches thereof: and it grew, and waxed (became, R. V.,) a great tree, and the birds of the air (heaven, R. V.,) lodged in the branches of it.

Jesus' fifth parable: The Leaven. Matt. xiii, 33.
Lk. xiii, 20, 21.

And again He said—spake—another parable unto them: Whereunto shall I liken the Kingdom of God? The Kingdom of the Heavens (Grk.) is like unto leaven which a woman took, and hid in three measures (something over a bushel,) of meal, till the whole of it (it all, R. V.,) was leavened.

Jesus privately explains to ) Then Jesus sent away His disciples the parable of (left, R. V.,) the multi-The Tares. Matt. xiii, 36-43. tudes, and His disciples came unto Him, saying, Declare (explain, R. V.,) unto

us the parable of the tares of the field.

And He answered and said unto them, He that soweth the good seed is The Son of Man; and the field is the world; and the good seed, these are the children (sons, R. V.,) of the Kingdom; but the tares are the children (sons, R, V.,) of the wicked (evil, R. V.,) one; and the enemy that sowed them is the devil; and the harvest is the end of the world (of the age, tou aioonos); and the reapers are the angels. As therefore the tares are gathered (up, R, V.,) and burned in the fire, so shall it be in the end of this world (end, or consummation of this age, sunteleia tou aioonos toutou). Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend (cause stumbling, R. V.), and them which do iniquity; and shall cast them into a (the, R. V.,) furnace of fire (eis teen kaminon tou puros, into the oven of the fire: " there shall be wailing (weeping, R. V.,) and gnashing of teeth. Then shall the righteous shine forth in the Kingdom of their Father.

Who (he that, R, V.,) hath ears to hear, let him hear.

To His disciples, privately, Jesus gives the parable of the Hidden Treasure, His sixth parable. Matt. xiii, 44.

Again, The Kingdom of the Heavens (Grk.) is like unto (a, R. V.,) treasure hidden in a (the, R. V.,) field; the und, he hideth (which a

which, when a man hath found, he hideth (which a man found, and hid, R. V.); and for joy thereof he goeth and selleth all that he hath, and buyeth that field.

<sup>[\*</sup>The well-known oven of the well-known fire.]

To them He gives another parable, The Sought and Found Pearl: His seventh parable.

Matt. xiii, 45, 46.

Again, The Kingdom of the Heavens (Grk.) is like unto a merchant man (a man that is a merchant,

R. V., emporos, not keparos, a huckster,) seeking goodly pearls: and when he hath found (having found, R.V.) one pearl of great price, he went and sold all that he had, and bought it.

And one more, The Net:

His eighth parable. Matt.

Again, The Kingdom of the Heavens (Grk.) is like unto a net (sageene, viii 47-50) xiii, 47-50.

cast into the sea, and gathered (sunagagousee, gathering together,) of every kind: which, when it was full they drew to (the, too,) shore (when it was filled they drew up on the beach, R. V.); and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be at (in, R. V.,) the end of the world (end, or consummation of the age, sunteleia tou aioonos): the angels shall come (go, R. V.,) forth, and sever the wicked from the just (righteous, R. V.,) and shall cast them into the furnace of the fire:\* there shall be wailing (weeping, R. V.,) and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things?

They say unto Him, Yea, Lord †

Then said He unto them, Therefore every scribe who is instructed unto (hath been made a disciple to, R. V.,) the Kingdom of the Heavens ( $Grk\cdot$ ), is like unto a man that is an householder, which bringeth forth out of his treasures things new and old.

<sup>[\*</sup>Same Greek words, as in vs. 43, eis teen kaminon tou puros.] [+Kuric is wanting in many Mss.]

And it came to pass, when Jesus had finished these parables, giving facts concerning the Kingdom of the Heavens, that He departed thence.

The last section was occupied with the events occurring during the first part of this day. His last word, then, was on the greatness of spiritual relationship to Himself. That spoken, Jesus left the scene of His conflict with the scribes and Pharisees, and, most probably, accompanied His mother and brothers home. But He tarried not long. A little rest and refreshment, then away, with His disciples, He went to the seaside.

While He is going, the study of certain clearly discernible drifts will help us to appreciate the significance of the words spoken there that afternoon.

He regarded this day as a great crisis. His enemies' ominous words of that morning showed that their hostility was unyielding, He could not through, He must despite, His nation, accomplish His mission. This He had anticipated. For this He had been providing: in the followers which He had gathered, the Apostles which He had ordained, and in the charter, and code of laws, of the Kingdom which He had been proclaiming, "the Kingdom of the Heavens." And the facts of this atternoon show that He then began other preparations anent that change in the direction of His ministry, which was now fast becoming inevitable.

What are these facts?

1—Matthew's omission of the disjunctive conjunction, de, is, along with His emphatic note of time, "in that day," a strong intimation of the close connection between the charge that Jesus was in league with Satan with the beginning of the thence onward constant form of His public teaching. Hitherto His preaching had been plain and easily understood, and His similitudes explained themselves. Now He taught in parables. This was a new departure, as well as a new development. This is clear from, (a), Mark's "began again to teach" (iv, 1);\* from, (b), the question put by the disciples, "Why speakest Thou unto them in parables?" from, (c), His (Jesus') answer (Mk., vs. 10, 14-17); and from, (d), Matthew's statement as to Jesus' subsequent ministry (vs. 14-17).

2—Now, for the first time, a special significance is attached to Jesus' private instructions. These rested, as we have seen, on the fact of His anticipated rejection, and the consequences involved in it. These were, (a), the rejection of Israel for a time; and, (b), the introduction of the Dispensation of Grace and of the Church, both provisional, and intended to fill up the period until the time of "the Kingdom." The former, the Apostles were to introduce, and the latter, instrumentally, to found. For these duties Jesus fitted them

<sup>[\*</sup>Compare Mark xii. 1, "began," &c., i. e., in parables, then in Jerusalem, as now in Galilee. The only places where the Greek word occurs previously are, in Lk. v. 36; vi, 39: iv, 23, E. V., "proverb," and in Mark iii, 23, in his (Mark's) description of the scene occurring on this morning.]

through private instructions, in which He gave the germs of those thoughts which are fully unfolded in the Epistles. He had taught the Twelve before. But of this instruction the Narratives give no special mention. Everywhere Jesus had spoken publicly. The Sermon on the Mount was delivered in the presence of the crowd. But now to the function of the Preacher He added that of the Teacher of the Twelve. He must fit them for the momentous change involved in His rejection. And on this afternoon He exercised both functions of His ministry: teaching the people publicly by parables, and expounding these parables privately to His disciples.

3—At this time He gave His first intimation of the postponement of the introduction of "the Kingdom of the Heavens." Hitherto He had proclaimed, "the Kingdom of the Heavens is approaching," and had presented it, and Himself as their Messiah, to the people for their acceptance. This could be given, not on the ground of human testimony or reasoning (Jn. v, 43; Matt. xiv, 5), but on that of the proclamation's being accompanied by "signs," which, from of old,

<sup>[\*</sup>Ex. viii, 17; xxxiii, 23; 1 Sam. xvii, 46; 1 Kg. xx, 28; 2 Kg. xix, 19, &c. Is. xxv, 5, 6; xxix, 18, 19; lxi, 1, 2; Matt. iv, 18-25; xi, 1-8; xii, 28; Lk. vii, 22. These, too, were the characteristics of the miracles wrought by the Twelve, and by the Seventy, Matt. x, 8; Lk. ix, 1, 2; x, 9. These public miracles belonged to Jesus' Messianic character and relations, as these regarded the nation. They—that is all His public miracles wrought before that of "the loaves," April, A. D. 29 (Jn. vi)—were wrought by Him as The Messiah of the Jews, and as a confirmation of the Divine author-

were the Divinely-appointed evidences of special interpositions, and which would be the nation's safeguard against being deceived. For eighteen months these supernatural credentials of a supernatural message had been given;—and had not been received. And from now on, save in Jesus' first commission to the Twelve (Matt. ix, 35; x, 7; Lk. x, 11), the phrase "is nigh" disappears. In its place is, "the Kingdom of the Heavens is like," and "is likened."\* And this fact, together with the drift of the parables, and His subsequent words about the establishment of the Church, and His own sufferings and death, mark this as the beginning of an epoch in Jesus' ministry.

ity of John's baptism and proclamation, as well as of His own Messianic mission. Other public miracles, such as those mentioned in Jn. vi, wrought after the death of John, and at the transitional period, respect His provisional institution. These belong to His Adamic character and relations, and were wrought by Him as The Son of Man. So, too, were such miracles as those mentioned in Matt. viii, 2, 3, 23, 27; xiv, 23-33; xvii, 27; Mk. vi, 47-51; Lk. v, 4-9; Jn. ii, 6, 10; v, 46-54; vi, 17-21; xxi, 6, &c. These were private miracles, i. e., wrought for private ends, such as the spiritual good of the recipients, and the instruction and strengthening of the faith of His disciples. And with but few exceptions, they were wrought at the solicitation of others, and in response to faith and prayer.]

[\*Oomoioothe, was made like, Matt. xiii, 24; xviii, 23; xxii, 2; homoia estin, is like to, &c., in the last five parables of Matt. xiii; homoiotheesetai, shall be made like, Matt. xxv, 1. The "likes" are various: like "a man" (Matt. xiii, 24, 45); "a king" (Matt. xviii, 23; xx, 24); "an employer" (Matt. xx, 2). These terms indicate, what the passages show, an active human agency. It is like "a mustard seed sown," "leaven," "a hid treasure found," and "a net which gathers in, indiscriminately, fishes good and bad," similes, all, indicating, successively, a life-germ and growth, diffusiveness, a found something exceedingly desirable, and promiscuousness. Matt. xiii, 32-47.]

4—But though postponed, it was not given up. Nor was the term used afterwards in any different sense. It is clear from a comparison of Matt. iv, 17 and 23, with Mk. i, 14, 15, and of Matt. xiii, 31, with Mk. iv, 30, and Matt. v, 20, and vi, 33, with Lk. iv, 43, that Jesus, now in this parable-discourse, used the phrase,"Kingdom of God" and "Kingdom of the Heavons" interchangeably. And it is equally clear that these parables relate to the Kingdom which hitherto He had said was approaching. We have already seen what the phrase imported to John's and Jesus' hearers when first speken.\* Let us now see what further light upon the subject Jesus' actings and teachings would shed. First, men would see that He had greatly enlarged their conceptions of it. The history of the temptation would show that it was connected with the earth, and so far physical. His rejection of Satan, "the prince of this world," would show that it was not secular, nor connected with earthly sovereignties. And His victory would show that, as a sovereignty, it was to be wrested from Satan's grasp. His prepared men for the new life-development—given through the figure, "new bottles for new wine"-would help men to understand that the fundamental law of this Kingdom, -given in His first discourse—is a law binding equally upon all. Entrance into this Kingdom is only by "the birth from above," effected by the co-ordinate action of the

<sup>[\*</sup>Preliminary Study, Part III, pp. 21 33.]

word and Spirit. Citizenship, hence, is not a national, hereditary or personal privilege, but a right obtained by a personal and moral act—believing on the lifted up Son of Man. Its subjects being "God-born," it must be spiritual, must belong to God, and must be connected with the Kingdom above. His Sermon on the Mount would show that it is the Kingdom of "our Father in the Heavens," and yet is to "come"—a word implying a movement from somewhere to the earth. For when it comes the "our Father's will" will be done, as in Heaven (ouranos, sing.) so upon (epi) the (tees) earth. Its presence, hence, on the earth will be manifested by the will of God being done as perfeetly, and by all of earth's inhabitants, as it is done in Heaven, and by its inhabitants. And that it was not as yet manifested, except as represented in the Person of Jesus, would be clear, from the form of this prayer, from the word, "the meek are blessed because (hoti) they shall inherit the (teen) earth," and from the fact that God's will was not then thus done by earth's inhabitants.

5—From these and other facts Jesus' hearers could not well help reaching the following conclusions: (a), this Kingdom is both spiritual and physical; (b), its realization both inward and outward—first in the heart, then, in the personal life, then, in the outward and social, then, through continuous spreading, until perfect obedience takes possession of the entire domain of human life; and then onward, until it embraces the

earth—man first, and then the cosmos; and, (c), that the cosmos, after this final outward realization is to be the inheritance of the meek. And this conclusion would be most rational. It was through man that the curse had come upon the re-constructed earth.\* Hence, only through the redemption and renovation of man, or his extirpation, could the curse be removed from it.

6-Nor could this Kingdom possibly suggest to Jesus' hearers, either, (a), the Dispensation of the Gospel and of Grace to the Gentiles; or, (b), of the Church; for of these they had not heard one word. These came in because of His rejection, and of the failure of the Dispensation of Law. And since "the Kingdom" must come, the Church could be only a Provisional Institution, occupying the pre-eminence promised to the Theocracy, and, like it, introductory to "the Kingdom of the Heavens"-withdrawn for a time from the earth. + And they could see that when these were brought in, this Kingdom, "God's reign on and over the earth," as manifested in and through Jesus, would be manifested in and through "the one body," "the church of the redeemed," until its sudden and glorious manifestation, at Jesus' second coming.

Why, then, on themes so grand and inspiring, would Jesus speak "only in parables," which, while making a vivid and permanent impression, were, like the cloud

<sup>[\*</sup>Holy Life, Part I, pp. 271-273.]

<sup>[†</sup>Rom. xi; viii, 3; Gal. ii, 21; 1 Pet. ii, 9; comp. with Ex. xix, 6; Lk. xix, 12; Matt. xxi, 43.]

in the wilderness, concealing as well as revealing? To the people they must have been wholly unintelligible. Even the disciples were astonished at this change in the manner of Jesus' teaching, and did not understand it, or the parables, until explained.

Manifestly, what Prophecy had anticipated, was being "The Servant of Jehovah" was being met with unbelief, rejection and scorn. On this day the atrocious libel, "He is in league with, He casts out demons by the power of, Satan," showed most wilful resistance to the convictions, wrought in them by The Spirit, acting in and through Jesus, that these works were wrought by "the finger of God." This showed a hardening of heart which nothing could disturb, and a hostility to Jesus which nothing could shake. It was morally impossible for them to receive Him as The Messiah. This necessitated that postponement which is intimated in the parables.\* And this must be made known, as also the reason for the introduction of the Provisional Institution. But the open annunciation of these facts would be inconsistent with the moral responsibilities of the parties. They had shamefully abused all their God-given opportunities and privileges. They had deliberately closed their eyes to all the prophetically promised "signs" manifested before them.

<sup>[\*</sup>The whole drift of the parables, and such words as "sowing" and "harvest," annual operations, and which show both the time for the growth and maturing of grain, and a succession of seasons, shows this.]

Would they then accept Jesus' present testimony? Would they not rather argue that it was a relinquishment of His claims? Having become spiritually blind and deaf, and having set themselves against the truth, it was right to leave them so (Mk. iv, 12). Hence, it was right that they should not know the results which would follow from their disobedience and rejection, and that, whilst it was told, it should be presented in a form in which they would not recognize it. Especially so, when among these results were His own death by themselves, their rejection, the Dispensation of Grace, the historical development of the Kingdom, in all its phases bright and dark, down to the close of this age, His return, and the establishment, then, of "the Kingdom of the Heavens."

These facts Jesus calls "mysteries"—i. e., something unknown until revealed—"of"—i. e., belonging to, as the genitive of possession shows—"the Kingdom of the Heavens." They, make known its character, growth and consummation. These facts He embodies in a form which, while it hides truth from the lovers of darkness, and protects it from the mockery of the scoffers, yet conveys it to those docile, teachable ones who seek, nor stop until they obtain, a clear understanding of it—the "those to whom it is given to know it." This form is

<sup>[\*</sup>There is to be a new creation. The second'Adam is to be its Head, its King. Thus and then His Kingdom will have come. Till then we must wait and pray, "Thy Kingdom come." Meanwhile, unto the people of God, and to them only, it is given to

that of allegorical representations, prophecies wrapped up in parables, which "have been kept secret from the foundation of the world (tou kosmou)." These, to those not understanding them, would be aimless stories, symbols without an interpretation, cyphers without the key. But by those understanding them by The Spirit's interpretation, given through Jesus, they would be seen as the clearest of teaching, facts lit up with a brightness which would never fade from the mind.

His parables, then, since they deal solely with man's relations to God, could not be fables, fictions, figures of speech, nor the arbitrary adapting of fancied resemblances in natural things as illustrations of spiritual truths. They are—as Jesus declared them to be—realities stamped by The Creator, at creation, in nature, or by Him stored in its treasury, or in that of Providence, for the occasion.\* And Jesus, a calm, intelligent and close observer of the cosmos, and of the Divine word, which was an object of His incessant contemplation, saw these analogies existing between them. And He, who, as absolute truth, would have nothing to do with the unreal, now brought forth these

know "the mysteries" of the Kingdom of Heaven, Matt. xiii, 11. They are initiated ones, and are taught by the Holy Spirit to discern spiritual and unseen things. Parabolic teaching was, therefore, resorted to by the Great Teacher that believers might know, while unbelievers should not understand, "the mysteries of the Kingdom of God" which are declared in these parables.]

<sup>[\*</sup>The Old Testament history, being history teaching spiritual truths, is really a parable in fact, though not in form.—Olshausen.

analogies. And, for the greatest of objects; viz., through them to teach man lessons for all time.

These realities find a fitting dress in the word, parabolee. It is derived from a verb which signifies to project, and then to place one thing beside another. A parable is embodied truth placed by the side of that which embodies it. It is the showing forth of the spiritual truths lying in the resemblances in nature, or in common life—resemblances stored in God's treasury of things from the beginning, but now first made known. In them we see Jesus, while standing in the world which He had created, and had come to redeem, and holding in His hands the lines by which He rules it, reading to men through the seen the great lessons which lie in nature unseen, and then, through these analogies, lifting up the mind and heart to the great spiritual truths foreshadowed in them, concerning "the mysteries of the Kingdom of the Heavens."

Let us now hasten to the seaside. Twice before have we been here with Jesus. Once, in the end of May, when He called the four young men to become "fishers of men;" and once, in midsummer, when He called Matthew to follow Him.\* Now it is in the Fall. The heats of summer have given way to calm and restful weather. The trees are clad in russet. The sun is westering. It is an evening for meditation. The blue waters of the lake are calm. But not more so

<sup>[</sup>Part III, pp. 86-90, 174.]





than is Jesus, as He is there seated, surrounded by the crowd. His mind is filled with the great themes which He is about to enunciate, and His heart, as always, to overflowing with love for His Father, and for the race which He had come to save. But it is sobered. For He must speak against His own countrymen. We gaze upon Him with wonder and delight. So does the crowd. And see, yonder along the roads they are still coming, coming "out of every city," all eager to hear Him talk. They press upon Him. In order to address them more comfortably, and to be better heard, He ascends into the boat—doubtless the one with which we have already become acquainted.\* He takes His seat, and from it, as a pulpit, He addresses the crowds standing around the ship, on the shore.

To them He gave five parables: the Sower, the Seed Growing Silently, the Tares, the Mustard Seed, and the Leaven.

He first told them of a Sower sowing seed: part of it fell by (para) the wayside of the field, and was trodden down by men, or devoured by birds; part fell upon (epi) stony ground, and, because lacking earth and moisture, it was, soon after it had sprung up, sunscorched, and so withered away; part fell among (epi) thorns, which choked its growth so that it yielded no fruit; and part fell into (eis) good ground, and grew, and ripened, and yielded fruit in proportions differing according to the different soils' producing power.

<sup>[\*</sup>Part III, pp. 90,]

This spoken, Jesus, to give special attention to what He was about to say, raised His voice (ephoonei), and said, "He that hath ears to hear, let him hear."

He then paused in His teaching, but did not leave the boat. No question was asked Him from the crowd. But the Twelve, and those disciples who were about Him, "asked Him of the parable." And well they might. It, as were all the following ones, was unJewish. It was not clear to them. They could not see why Jesus thus taught. "Why," they asked, "speakest Thou to the crowds in parables?" "What," they asked, also, "might this parable be?"

Matthew, so clear-sighted as to Messianic fulfillments, gives as one reason, that the prophetic word might be fulfilled, "I will open my mouth in parables, I will utter things which have been kept hidden from the foundation of the cosmos," i. e., truths expressed by The Creator in the sign language of nature. And Jesus, in the exercise of the private functions of His ministry, gave, besides additional parables and instructions, the explanation of these five, so far as was then proper. For He had not yet been finally rejected, nor Israel cast away: "Unto you," already in the Kingdom, and possessed of the open ear and receptive heart, "it is given" of God "to know the mysteries," the inner secrets, "of the Kingdom of the Heavens."\* That is, the Kingdom as it exists on earth during the time the world remains under the power of Satan, as it now is (Eph. ii, 2), in contrast with that Kingdom when openly manifested under Jesus' rule. But to the

<sup>[\*&</sup>quot;The heavenly sowing on earthly ground, the outgoing of all efficacy from the word, the conflict of the eternal will of love with creature freedom, the thorns of the lost paradise beside and

remaining ones (tois loipois)," wanting the open ear and receptive heart, "it is not given. To them without, these things, are done in parables." Why? According to a fundamental principle of the Divine government: "for whoever has in his heart" (echei, possesses, the word indicating holding, receptivity, using), "to him shall be given." God's giving is followed by man's having; and man's having by his having more abundantly. "But whoever has not," i. e., has no spark of desire, and no meetness, to receive the word, "from him shall be taken even that which he seems to have." The non-desire to know "the mysteries" shows ignorance of their existence. The non-seeing shows a blindness which proves that one's having is only an imaginary having. But this disturbs him not. Nor does the taking away of the little that he has. Dia touto, wherefore, i, e., on account of this unchanging principle—for the "wherefore" stands between, and is a conclusion from the hoti, because, which precedes, and the hoti which follows-"I speak to them in parables, because they seeing, see not, and hearing, hear not, neither do they understand. And as in one stage of

among the new seed, the power and cunning of the enemy, the patience of the householder till the harvest, on account of which in the intervening period the evil, also, can and must grow and ripen, the great proceeding from the small, the secret nature of the transforming power, the seeking and finding on the part of man, the long mixture previous to the speedy separation at last, and the end of the Æon, in which what was not there from the beginning is judged—are not these mysteries of the Kingdom of the Heavens?"—Stier, in loco.

it, it was fulfilled by this people in the prophet's day. so is fulfilled by them in another stage of it now,\* the prophecy of Isaiah: "Hearing, ye shall hear and not understand; and seeing, ye shall see and not perceive: for this people's heart is waxed gross" (epachunthee, is hardened by the tat of prosperity), "and their ears are dull of hearing" (barioos eekousan, hear, and continue to hear sluggishly, imperfectly and unspiritually), "and their eyes have they closed" (ekammusan, keep continually sleepy and blinking eyes, i. e., have no spiritual sight), "lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I shall heal" (iasomai, future indicative, showing that God had been prevented by their own acts from healing,) "them." The whole passage shows that because of this fulfilled hardening, the salvation promised to Israel as theirs, and conditionally bestowed, had been postponed to the distant future. And it rests the blame on their own wilful blindness and hard-heartedness. They do not apprehend though they see, nor comprehend though they hear.

Having thus explained and justified His course, Jesus turned to His dear disciples, and poured into their souls a benediction which came from the very depths

<sup>\*</sup>Mark has hina, in order that seeing, &c. Let the reader notice the change in the order from heart to eyes and ears, in the last sentence, to again, through the eyes and ears back to the heart.

of His own soul: "but"—in contrast with theirs, of whom He had just been speaking—"blessed (makarioi, happy,) are your eyes, for they see; and your ears, for they hear." Your spiritual eyes and ears direct and inspire your physical eyes and ears to see and hear aright. You have both sight and object. You, hence, enjoy what many prophets and righteous men (blameless as to the law, but longing for a higher and better righteousness), desired to see and hear, and never did.\* "Hear ye, therefore, the parable of the sower. Know ye not it? How, then, will ye know all parables?"

We will study the parable and explanation together. Jesus introduced it with a new word, "Harken." Thus He summoned the closest attention. "Behold," He said, "the (ho) sower went forth to sow his seed." And in this word He indicated a commencement of a work not previously known in the world. This was the spreading of the Kingdom through the scattering of the seed by sowers, diligently, and in all sorts of ground. Save the article, ho, no indication of the one sowing is given. The one having the seed sows it by voice, pen, example, in the house, street, church, school, jail, public institutions, and at any hour. The results of this sowing Jesus gives; and, with the impediments, the reasons for limited success. The "seed is the word of God," that living, germinating, incorruptible prin-

<sup>[\*2</sup> Sam. xxiii, 5; Job xix, 23-27; Heb. xi, 13; 1 Pet. i, 10-12, &c.]

ciple, of which Jesus had already spoken,\* and which must be deposited in the heart, as natural seed in the ground, before it can grow. It must be sown for proffer and testimony, everywhere, that all may have opportunity for reception, and so become responsible,† and without the sower knowing the kind of soil upon which it will fall, or the result.

Some will fall where it will be destroyed. That is, some who hear, will not understand, nor so receive as to believe, or believe so as to receive. They will not comprehend it, and will be unsusceptible as to it. Though it find a place in the heart, for it is taken out of it, it will, because the heart is wholly earthy, find no tender spot where it can penetrate, and be covered up by nourishing soil. Hence, immediately upon, or in the very act of, the receiving of it, Satan—incessantly hostile to The Sower—comes, not directly, but by agents—represented by the treaders down and by the birds of the air—and snatches (harpasai) the word out of the heart. Instead of its being received it is destroyed.

Some seed falls upon stony ground. Because of the rocks there is not much deepness of earth. The seed cast upon this shallow soil shoots up rapidly. But there being no firm hold on the earth by downward

<sup>[\*</sup>Holy Life, Part II, pp. 155-157.]

<sup>[†</sup>The drift of the parable shows, as Lange strikingly expresses it, that the fate of the seed in the man is the fate of the man himself.]

rooting, the sun-heat—so indispensable to all growth—scorches it. And because it has not soil, nor nourishing sap, nor any root through which to get it, it soon withers away. This seed are those who, hearing the word, immediately receive it with joy: not calmly, not thoroughly in earnest, but with shallow feelings. They do not grasp it with their whole being. During the effervescence of joy they endure. But affliction or persecution because of the word, or for its sake, is a time of temptation unexpected, and unprepared for. When it comes they immediately are offended, and fall away.

Some seed falls among thorns. These, already in the ground, spring up and choke the word, and it yields no fruit. These are those in whom the heard word takes energetic root, and gives a larger growth. But the product does not fulfill the promise. The cares of this world (tou aioonos, of the age), the deceitfulness of riches—in both those who have and those who have not them—the lusts of other worldly things, and the pleasures of this life, choke and suppress the germinant word, and it brings no fruit to perfection.

These three parts of the seed sown come to nothing. Part is hindered from germinating, part from growing, and part from maturing. The first result is from external causes, the second from both an internal and an external cause, and the third from an internal cause. But, practically, the issue is the same. More than this cannot, as to these parts, be accomplished by the seed-scattering. It cannot overcome these obstacles—

so far as this parable shows—during the whole period of this age. The seed-sowing, hence, can never be followed with unlimited success. Nor does the scantiness of the crop, compared with the amount of seed sown, come from the character of the seed, or of the sowers, but from the character of the soil, and from the active, hostile agency of Satan, and the vast influence of the agencies which he employs.

Three parts yield nothing, but the fourth part invariably yields profitable results. This is the seed that falls into the good ground. This springs up, grows and yields fruit, in differing proportions, but all to perfection. This good ground are those persons who, having heard the word in a good and honest heart, understand it—i. e., own that it is from God, and allow not Satan to snatch it away—receive it into the depths of their being (for so paradechontai signifies), and, by activity of will, hold fast the deposited word, and keep off all opposing influences (for this is the force of katechousi, keep). Such want the word to grow in them. They welcome God's growth-nourishing sunshine and rain. They allow not the growth to be impeded by those things which prevent growth and fruitage in the other classes. Seed in a spiritual soil of such true receptive, nourishing and holding power cannot but grow and mature: "they bring forth fruit with patience," showing, thus, the sure and gradual penetration of both the inner and the outer man, by the assimilating life-power of the seed.

Having explained this parable thus fully, Jesus gave His disciples a most profoundly suggestive word for themselves (Mk.iv, 21-24; Lk. viii, 16-18). Recalling an idea which He had already given them (Matt. v, 16), He tells them that a lamp is not lighted to be put under a bushel or bed, but on a lamp-stand, that those entering into the house may see the light. He, The Sower, sows seed that it may grow. So He, The Light, comes, and from Him light comes (erchatai) to them, not to be hidden by, but to give light from, them. To you has been given an explanation of the mysteries, not to keep it secret, but to proclaim it. As darkness is settling on Israel, see that you, as the lighted lamps, give light, so that all entering into the Kingdom may see more and more clearly its mysteries. And that this may be done, see that, in order to give increasing light until what is hidden or obscure is made plain, you, yourselves, advance more and more. "Take heed, therefore, how and what you hear." Look to yourselves, first. "For"-recalling another word from the Sermon on the Mount (Matt. vii, 2)—He reminds them that "with what measure they mete, it shall be measured to them;" and assures them that those of them that "hear," i. e., so as to hold and assimilate by living comprehension, should have more given. Then He closes this private lesson by repeating that profound law of the spiritual, as of the natural, world, with which He had begun this instruction: "to him that hath shall be given; from him that hath not shall be taken even that which he hath." Acquisitions are made only by means of what one has. Productiveness is conditioned on receptivity and use. Possessions not increased must diminish. The heart, too, perishes by inaction, and becomes incapable not only of adding to, but even of retaining the best gifts. And the rhythmic movement of His words shows with what a glow Jesus spoke them. His heart was cheered with the prospect of the increasing company entering into His Kingdom, and becoming acquainted with its hidden mysteries.

Having finished this private instruction, Jesus resumed His public teaching. He was still in the boat and the crowd was still on the shore. Some may have left, but the most had remained. To them, through four more parables, very homely in form, He gave further concealed knowledge concerning "the Kingdom of the Heavens." In the first one He made known the power of the seed in the good ground, seen in its sure and steady growth to maturity. In the second one He showed the over-sowing, by an enemy, of "tares" in the midst of the good seed, and of their intermingled and continuous growth to the harvest. Then the tares would be destroyed, and the good crop be saved. In the third one He pointed out, through the growth of a small mustard seed to a great tree, the progress of the Kingdom; and in the fourth, that of the leaven, the fact of its diffusive power. And it is with

these parables that He first uses that remarkable word, "the Kingdom, &c., is like, &c."

In the first one, THE SEED GROWING SILENTLY, He says, "So is the Kingdom of God, as if a man cast, &e." Here He shows that the growth is wholly independent of the sower. He casts it into the ground. He can do no more. By night he sleeps, by day goes about his work. And all the time the seed is developing, spontaneously, silently, regularly, gradually and progressively, and through all the successive stages from germ to maturity. All this it does by its own internal energy (paradou), and by the automatic action (automatee) of the earth. In this "metamorphosis of plants"—a mention which shows Jesus' intimate acquaintance with their physiology—He sees a divinely typical analogy to the development of the Divine seed in the good soil. When heard, understood and received into the consciousness, it-without the help of the sower, who is wholly powerless to give it growth—by its own inherent energy (Divine, and nourished by The Spirit), develops from within outwardly, and on to maturity. And as the seed transmutes the soil into living forms, this seed transforms the God-created humanity into its own likeness. And those in whom this word roots itself, and grows and matures, become those "sons of the Kingdom" of whom Jesus presently speaks.

In the next parable, that of "THE TARES," it is the Kingdom, itself, as represented in The Son of Man,

that sows the good seed. He sows it in His field, the cosmos: His by creation, Divine constitution and covenant, and by conquest—a fact which He asserts in the strongest terms (vs. 41, Mk.), and which He proves by sowing in it "the sons of the Kingdom," i. e., those who will occupy it in His name, and for Him, until He comes to assume His sovereignty.

The last right grows out of the fact that Satan had deprived earth of its position in "the Kingdom of the Heavens." From him must Jesus take it, in order to its restoration to its true place. To Him, as Son of Man, dominion over it rightfully belonged (Ps. viii). As such, and as the Representative, as The Son of Man, of that race for which it had been reconstructed, and as the Conqueror of its "prince," He had a right, despite the prince's possession, to re-conquer it. This He would have done in one way had His nation accepted Him as their King. Their rejection necessitated a change in the manner of the re-conquest. The warperiod would be protracted, the field of operation wide, the progress slow, Save the two days in Samaria, Jesus had hitherto labored as The Messiah of the Jews. Now, He declares that His field is to be not the theocracy but the world. Now, the war was to be carried on by the sowing broadcast upon and in its inhabitants the word-seed of the Kingdom. Those subjects of the usurper in whom the seed would root itself, grow and mature, would show thereby that they have been brought by the birth from above into the Kingdom

(Jn. iii, 2, 5). The life given makes them spiritual men. It permeates and brings under its own control the assimilable properties of their humanity, develops it according to the principles of the Kingdom as laid down in its law (the Sermon on the Mount), and manifests its presence and power in faith, and in unaffectedness, in susceptibilities to Divine things, and in desires after righteousness, in child-likeness and selfdenying love, in the amenities and integrities of act and word, and, in a word, in an ever-growing likeness to The King. Hence, necessarily, there will be separation from all that is defiling, and antagonism to the world morally, and to all outwardness not based upon spiritual life. Constituted a Kingdom distinct from earthly ones, and antagonistic to Satan's, and heirs of the Kingdom coeval with the foundation of the cosmos (Matt. xxv, 34), they are "the sons of the Kingdom" a designation previously given by Jesus to those who, as descendants of Abraham ought to have been the such (Matt. viii, 12). And by them, as already remarked, Jesus holds possession of the earth until He Himself comes to close the conflict, and take complete possession of His own.

All this was not to be accomplished except with the greatest difficulty. The crop, compared with the quantity and quality of the sowing, would be scanty. And even that would be fettered until the harvest by an admixture of worthless seed, over-sown soon as the good seed, as persons, would begin to mature. Sin, in a

personal will, can come only from a personal will. And this latter is the enemy, the devil. He sows the zizania, darnel, the only poisonous grass so like wheat that the distinction cannot be perceived until the grain appears, and, by a law of its nature, growing more rapidly than the wheat till the harvest. He does it during the sleeping time (Grk.) of the men, i. e., in the darkness of night. These tares are "the sons of the wicked one," placed by him in the midst of "the sons of the Kingdom," to put into the latter, if possible, the tendency to become "tares." Having sown, he leaves them to propagate themselves. And their roots so creep and become intertwined with the wheat roots, that they cannot be pulled up without disturbing the latter. They grow together. And this is best. The latter break the power of the former. And these, through temptation and conflict, help forward the growth of the latter. Both grow together until the harvest, at the end, not of the cosmos, but of this age. And this fact makes it very clear that no millennium of universal holiness can be before that time. Then shall The Son of Man send forth His reaper-angels, and they shall gather out of His Kingdom which, He had just declared, is the cosmos, both the things which offend (ta skandala), and those working iniquity. These, they shall cast into the furnace of the fire. And their removal will be the restoration of the earth, up to this point Jesus' Kingdom, to its place in the Kingdom of the Heavens. And then shall the righteous, matured and perfected in righteousness, by the light within them, hitherto obscured from without, shine forth (eklampsousin) in the Kingdom of their Father, i. e., of the Heavens, and will occupy within it that place which the earthly theocracy, had it not rejected Jesus, would have occupied.\*

In the next parable, that of the Mustard Seed, and which He introduced with a new word—"we" liken, i. e., Himself, and the anticipated "sons of the Kingdom,"—Jesus exhibits the Kingdom, as in the previous ones, in some special aspects. In them He had used one of the noblest products of nature, wheat. Now He takes an inferior one, one from garden vegetables (lachana), and the least of their seeds. "The Kingdom of the Heavens is like a grain of mustard seed, which a

<sup>[\*</sup>We are not trying to discuss eschatological subjects. But we append a few texts for those wishing to examine them. As to its subjects, this Kingdom now exists on earth. (Matt. xiii, viii, 11, 12.) But as to its manifestation, it is yet future. (Matt. vi, 10; xvi, 28; comp. Mk. ix, 1; Lk. ix, 27; xvii, 24-30; xix, 11;—xxi, 31. Matt. xix, 28; comp. Lk. xxii, 28, 29. Matt. xxv, 1, 34; Mk. xiv, 25; Lk. xxii. 29, 30.) During this age the gospel of the Kingdom is to be preached everywhere, for a witness; and this word is connected with prophecies which relate to the last days (Matt. xxiv, 14; Mk. xiii, 10). When the time for its setting up comes, it will be manifested. This will be at the end, and after the closing up, of this age, aion, not kosmos (Matt. xiii, 39, 40). It will be connected with the parousia of Jesus (Matt. xxiv, 27, 39; Lk. xvii, 24, 30). Its introduction will begin the age to come (Matt. x, 30; Lk. xx, 34, 35). Its coming, which will be as unexpected as a thief in the night, and as sudden as a lightning's flash (Matt. xxv, 1-13; xxiv, 48; Lk. xii, 45), will be delayed (Matt. xxiv, 48; Lk. xii, 45), until after a long (Matt. xxv, 19), yet undeterminate (Matt. xxiv, 36; Mk. xiii, 32,) time, i. e., from the time when Jesus announced its postponement.]

man took and sowed in his garden (Lk.) field (Matt.). When sown in the earth it is the least of seeds.\* But when it groweth up it is the greatest of herbs, and becometh a tree, and shooteth out great branches, and affords a shelter and lodging place (kataskeenoon) for the birds of the air."

In the previous parables it is the good seed, "the word" and "the sons," sown in the earth, but in this one it is "the Kingdom" that is the vital principle sown in the cosmos. From the smallest and scarcely perceptible beginnings it becomes a great organism—a greater miracle than that one of nature, a great growth from the least of seeds. Planted by The Son of Man in His field, the world, and in His garden, Judæa, it will, as a whole, have such growing, penetrating, assimilating yet repelling, and transforming power, that it will gather from all around it, will become an herb, then a great tree shooting out great branches, all organically united to the trunk—the different bodies of believers—and, as prophecy had declared (Ez. xii, 22, 23; Is. lx, 8; Ps. lxxxiv, 3), birds of the air, good and bad, will come, not like the birds of the first parable to devour, but to seek its branches (not trunk) for protection and rest. It will be visible to, and a refuge for, people in every part of the globe.

This parable gives the Kingdom in space, and its self-developing power of expansion. The next one,

<sup>\*</sup>Thus the Jews characterized it. Buxt. Lex. Talm., 822.

THE LEAVEN, gives its self-developing power to penetrate and assimilate the mass of assimilable properties. It is not like the wicked woman indicated in Zech. v, 6-8, nor any woman, but like leaven—an emblem of every active principle, good or bad, which has the power of assimilation. It is a piece of leavened bread. It implies previous handling. It is put into the dough prepared for it. The woman's only object in putting it in is to make good bread. And she hid it in the meal till it all was leavened. To this leaven the Kingdom is likened. It is put, not into all the meal in the world, but into a part. And that part is leavened. So the Kingdom is put into the mass of prepared humanity, and there it works in profound silence and secrecy till the whole, i. e., the individual parts and that mass of humanity becomes wholesome, palatable and sweet.\*

<sup>\*</sup>It is with some hesitation that I pen this paragraph. It seems to me the only sound exegetical conclusion which the words will allow. I am well aware that "leaven" is uniformly used in the Scriptures as an emblem of evil. It cannot, hence, here be a symbol of the diffusiveness and diffusion of good; if by that term be understood either professing christendom, or even the power of truth. No one, who is a careful student of the Bible, will say that the visible church presents the lineaments of the Divinely inspired delineation. The utmost that he can say is, that in the church are found "the children of God." And nowhere do the Scriptures teach that Jesus' truth will spread throughout the earth in this dispensation. The preceding parables abundantly show this. But if the point of the comparison be the power to penetrate and assimilate all assimilable properties, then it may represent the principles of life and righteousness implanted in the believer, and penetrating and assimilating-not his old nature, which is essentially and unchangeably evil, but—his God-created nature, bring it into harmony with the Divine will.]

With many such parables spoke Jesus unto the people the word as they were able to hear it. But these five are all given us of those spoken on that day. And these, when they were alone, He made plain (epelue, untied the knot of,) to His disciples. It must have been drawing towards sunset as He finished His public teaching. Having dismissed (aphies) the crowds, He left the boat and went into the house—one well-known to the disciples (teen, the) - and, perhaps, belonging to one of them. It was near the lake. While there, resting, perhaps, or at the table, they asked him to tell them so that they might know (phrason) the parable of "the tares;" and He explained it. Then He repeated to them the remark which He had made to the crowds, "who hath ears to hear, let him hear." He then gave them, as part of His private instruction, the three parables of "the Hid Treasure," "the Pearl," and "the net." These were given them as truths to handle, or as guides in their work. And the close connection of the close of the third one with the close of the parable of the Tares shows that the three are a deeper developing or fuller explanation of some truth connected with that awful separation which will occur at the harvest. He had told them that they must not put the lighted lamp of truth under a bushel, but on a stand where it would shine for the good of all entering in. He had just now closed His explanation of the parable of "the Tares" with, "then shall the righteous shine, &c." Their knowledge of prophecy would tell

them that "they that be understanding ones (mar.) shall shine (same verb as here,) as the brightness of the firmament; and they that turn many to righteousness as the stars (Dan. xii, 3,LXX). Would you, My disciples, thus shine? Now to you I say,

Again, the Kingdom of the Heavens is like a TREAS-URE HIDDEN IN THE (too) FIELD, &c." Like to a lifeless article, a treasure, so worth being, and to be, possessed by a man. Here, the Kingdom is viewed not as to what it is or does, but objectively, as to what it is to the finder, and subjectively, in its characteristics as possessed by its subjects—the life, peace, will of God in the heart, &c., which fit one for citizenship in the objective Kingdom. It is intentionally concealed by Him who put it into the field, yet where it may be, and lying there to be, found. And the field must be that one in which "the seed" and "the sons of the Kingdom" are sown, i. e., the cosmos. The man does not stumble upon the treasure unexpectedly. He was aware it was somewhere in the field, and he was looking for it. For this is implied in the verb, eureoo, find, which implies a looking for.\* And the object of search being spiritual, the one has spiritual life and insight. Is he not a "son of the Kingdom" seeking first, &c., Matt. vi, 33? When found, it is, he sees, of inestimable value. He hides it in his heart. And for it parts with all that he has in the cosmos as under Satan, that he

<sup>[\*</sup>See Matt. ii, 8; vii, 7, 8; xvii, 27; Lk. iv, 17; ix, 36, &c.]

may become a possessor in the cosmos when under Christ.

What heart searchings this would cause? What inquiries awaken, whether such was the estimate which they put upon this hid treasure? And to show that His estimate of its value was not too high, Jesus gave them a second parable: "The Kingdom of the Heavens is like a MAN, A MERCHANT" (emporo, a great merchant, one having the abilities and facilities for carrying on a large business,) "seeking goodly pearls." In the last parable, as in those of the Mustard Seed and Leaven, the Kingdom is viewed as a whole, in the former, subjectively, and in the latter two, objectively. In all these it is likened to objects. But in this one, as in that of the tares, it is likened to a man. In "the Tares," it is the Kingdom as represented in Himself. He is the Sower. Now, if consistent with Himself in the giving of these last two, then the Great Merchant seeking goodly pearls must be Himself. By no known laws of sound interpretation can any other than He be that Merchant. Nor would any other, idea be suggested, if the fact be kept prominent, that up to this time Jesus had not said one word about the Church, nor was any such idea in the minds of His disciples, nor, except as known in the Eternal Mind, was such an idea possible. The disciples were but common men finding "the treasure" where He had concealed it. He was the Great Merchant, whose resources of all kinds know no bounds. He was a merchant seeking goodly

pearls, through how many ages, and in how many worlds, we know not. "He, finding" (euroon, the same participle that He had just used of the man finding the treasure,) "one pearl of great price, &c." He does not say that it is the only, or the greatest pearl, but that it is One Pearl, and of great value. He was looking for it. He found it. Where? Surely, in the field of which He was speaking. In it the man found "the treasure" to him of priceless value. And it was the Kingdom. In it Jesus found "the pearl," to Him of such value that He sold all He had and bought it. And what is that pearl? What? but the One Body, the Church of the redeemed and blood-washed, the bornsons of God, and so "sons of the Kingdom," holding the cosmos for Him to the harvest-time. This was the "pearl" which He bought. And in His "sold all that He had" we have the first, and an obscure intimation of that coming wonderful fact, the purchase of the Church, and the germ of that wonderful thought, afterwards fully and lovingly developed by the Apostles, of Jesus' great love for the Church (i. e., the One Body vitally united to Him, its Head), shown in His emptying Himself, in His, being rich, becoming poor, and in His dying for it. For the sake of this Church, hidden in the earth, in the ruins of humanity, He purchased the earth. Here, in the earth, as to its living members, it is hidden still, and will forevermore be hidden until Jesus comes (Matt., vs. 43).

This parable is the other one which the disciples un-

derstood (Matt., vs. 51). And what instruction would it impart? What thoughts would it awaken as to the grandness of their calling, and as to the consecration, labor and self-denial it involved? What an elevation would it give to the mind, and what a glow to the heart!

Inspired by the grandeur of the thought, dim and obscure as it must have been, though understood, they needed a cautionary word, and this they received through the next parable. "The Kingdom of the Heavens is like a DRAG-NET (sageenee) cast into the sea, which gathered fishes of every kind into it, and which, when full, the fishers drew to shore, and gathering the good into vessels cast the bad, (sapra, unclean,) away." In the work to be committed to you as "fishers of men," do not suppose that only the good will be caught. What are sown by Me, and what are bought by Me, will be all and only good. But the Kingdom as represented by a net, is as it is to be as used by men. They throw it into the sea of peoples. Those caught in it, are caught involuntarily and promiscuously. The net is not drawn to shore until the end of this age (aioonos). Until then the fishers know not the quality of the haul. Then the fact becomes known through the separation made by the angels, taking the wicked from among the just, and casting them into the furnace of the fire (Grk.), where shall be wailing and gnashing of teeth.\*

<sup>[\*</sup>See next page for footnote.]

With this solemn word, Jesus closed His instructions at this time, as to the Kingdom.

Then addressing them, He said, Have you along with, and through means of, My explanations, understood all these things?

They say unto Him, "Yes, Lord," i. e., from their standpoint.

[\*Thus closes this wonderful series of parables. They are addressed chiefly to the conscience. And if it be not open to, and honest toward, the truth, and firmly purposed to hear and heed its instruction, the place, and point, and power of their meaning will be misunderstood, and, perhaps, perverted. The series is divided into two parts. In the first four, which were publicly spoken, the attention is directed to the purpose and power of Satan, and of evil, to mar the blessings introduced by God; and in the last three, spoken to the disciples, apart, we see God's purpose and grace counteracting the evil introduced.

The first one, of the first part, makes known, (a), the mode of the introduction of "the Kingdom of the Heavens," in its concealed form. Had the nation welcomed Jesus, it would have been introduced by glorious power; but now it will be by lowly testimony. And, (b), the *result*, little success and almost entire failure; and this throughout the whole period of that dispensation. For the teaching of the first four and of the last one is, that the characteristic feature of each one, as, also, of the "hid treasure," will con-

tinue during that dispensation.

The second one shows, (a), what is the permitted hindering cause, Satan; (b), his permitted access to the field; (c), his sowing tares in the midst of the wheat; and, (d), the evil results of this

sowing.

One of these results is seen in the third parable. The birds lodging in the branches are bad as well as good. Historically, the lowly church, small as a "grain of mustard seed" when it met in the "upper room" in Jerusalem, had become, in the fourth century, a great tree. It was great in the earth. It was married to the state, and thus became the established religion of the Roman Empire. All impediments to an open avowal of Christianity were removed. To join the church was the fashion, and the way to courtly and kingly favor; and vast crowds pressed daily into it

Jesus, delighted with their simple earnestness, and earnest simplicity, said unto them, Therefore (dia touto) every scribe is to be like Himself, the Householder. That is, every scribe (the word points to the ministry of these scribes as they were to be,) instructed (eis teen basileian, to the Kingdom, i. e., teachers in it; therefore, (a), in it, and, (b), so versed in its principles as to

by baptism. The church became great with worldly greatness. Its teachers sought and obtained for themselves, and for it, worldly honors and emoluments, and found in these things its highest adornment. They must have stately structures for their residences, and church buildings both massive and magnificent, with ceremonies, rites and ritual, with its celebration to correspond. These helped to swell the tide of success. The wealth and glory of the nations flowed into it. Kings became nursing fathers, and queens nursing mothers. And so great was the outward success that bishops and people alike spoke as if the Millennium had already begun.\* (Continued on next page.)

<sup>[\*</sup>The overwhelming number of church writers upon this subject strive with all their might to show that the world is becoming christian. One stock argument is the progress of modern civilization. This, they claim, is a product of Christianity. World-writers rightly contest this claim. Civilization is not, per se, evil or sinful, and it may be sanctified, in one wholly devoted to Him to the service of Christ. It began among the children of Cain (Gen. iv, 17-24), in alienation from God, and in a determination to get along without God. Its aim is wholly worldly. Its objects are, (a), to get the greatest possible profit and pleasure out of the world; (b), to strive to become like God, and attain to a human God-like existence, not by the Divine methods, but by the culture and development of the earth and all the powers of man. It proposes ignoring or opposing God, the attainment, by man of himself, of the highest intellectual and aesthetic culture; to become like God while denying God. And this is but the Satanic principle through which Eve was overcome. The arch liar is the author of the principle. The first murderer's descendants first developed it. It is essentially earthy. Its object is, the artistic transfiguration of the flesh, the progression of humanity from below. It usurps, and is allowed to, the place of Divine grace, and drives away, as superfluous, the "life hidden with Christ in God." And its highest incarnation and development will be in that Anti-Christ, which is the most fearful object in the prophetic sky. Its tone, teaching, tendency and aim are so consciously hostile to the teaching of Jesus, that Renan declares that His teaching is antagonistic to it. It enlarges the self-consciousness and the world-consciousness; that is, love of self, and love of the world; and these are opposed to, and steadily decrease and undermine the God-consciousness. Hence, in proportion as it increases in extensiveness and refinement, man progresses in estrangement from God; and vice versa. This is, as Delitszch remarks

be able to teach others. Such a scribe is like a house-holder who possesses the stores which he dispenses. If what he says goes not through his own experience, and comes not out from his own heart, he cannot teach and preach as Jesus here means him to. Out from his own treasures of knowledge and experience must he for the nourishment and comfort of the household,

But let any one lay side by side the history of the outward church in those days, and from that time since, with the annals of Jesus' life, with the principles and precepts which He announced, and with the Apostolic Letters, and he will at once see how widely different are the two. When it had allowed itself to seek and receive the fostering care of secular power, it became like Samson shorn of his locks. While in one sense of the term it was still the Kingdom of Christ, in another it had ceased to be such, and became, in a great measure, a kingdom of this world. It ceased to be a witnessing and suffering, and became a persecuting, church. It repudiated in toto the hope which, for 300 years, had been its polestar—the Coming and Kingdom of Jesus. It planned the scheme that the church was the only Kingdom, and that no other kingdom, and that no coming was either needed or desired. Optimistic views prevailed, and all the views of God and His holiness, and of sin and its consequences and punishment, were forced to agree with optimism. And the hermaneutics and teaching started then are the prevalent ones of to-day. Where, then, or now (I refer not to isolated persons, but to religious bodies,) the daily taking up of the cross, the daily losing of one's life in this world, the daily self-denial for Jesus, or the practical following in His steps? Where is the active agency of Satan seen in the persecution or slaughter of saints? Where is the offense of the cross? It had ceased, then. And is it not true to-day, that it, the once despised emblem of a rejected and crucified Jesus, is now an emblem of honor, and has been made an ornament worn upon the person? The alliance then formed with the world, and the ambitions then aimed at have, with rare exceptions, characterized the fact called Christendom from that day to this. The world has not been converted, but conciliated. It has been made friendly, not to Jesus, but to the church; and, not by preaching in its fulness and simplicity but by hiding and holding back "the gospel of the grace of God." The invisible church scatters through all lands the blessings of God's salvation, and everywhere the birds of the air may come and lodge in the branches of this Tree of Life. But bad birds

and according to their needs and tastes bring forth both the useful and agreeable, the new first, the ever new and deeper meanings, and then the old. The old becomes new by accessions. The new is confirmed by resting on the old. From the book of nature, God's oldest book, and the one from which Jesus had just been giving great lessons; and from the book of Grace,

take shelter under it as well as good—some to partake in those bless ings of general morality, purer humanity, &c., which Christianity has

brought in, and some for selfish, base and evil purposes.

Nor should the fact be overlooked that in the fourth parable the emblem is "leaven," and that it is only and always a symbol of evil. And while, viewing the Kingdom of the Heavens, in this parable as a figure of the church as the One Body, the leaven is an emblem of its assimilating power upon the elements of the God-created humanity, equally, viewing the phrase as a true description of the church visible, the "leaven" can be only an emblem of the diffusive power of the evil working in it to leaven and corrupt the whole mass. And it needs but to raise certain questions to see the answer. Are those who assemble in preaching places only fed with the fine wheat and with honey from the rock? Are the pure doctrines of God's salvation only and always proclaimed? Do the so-called religious papers and periodicals teem with the pure teaching of the word of God? Are the assembled people characterized by simplicity, lowliness, benevolence, charity and unworldliness? And if not, does not the almost universal spread of worldliness show that the leaven of evil is almost universally diffused in professing Christianity? Nay, who, that would look at facts as they are, can close his eyes to facts. Corruptions abound in the professing church. Many within it hate, and many more ignore the "truth as it is in Jesus." Persons who in heart are so alien to God that they practically reject Jesus' claims upon their heart's confidence, are, because they attend church regularly, and pay liberally, called "its patrons and pillars." Some ministers, even orthodox ones, are found who urge upon such persons to join the church, because of the influence upon others of such a step. They tell them that they have little to give up, need make but a slight change in their habits, and have only to take one step, to cross a line, in order to come within the circle of the saved." The attacks of skepticism and infidelity, and the persistent efforts to undermine faith, as a whole, or in some of its parts, in God's Holy Infallible Guide Book for man, now so prevalent and powerful in what are called Christian whose new part is but the fulfilling and unfolding of its, old part, its history and its prophecy—from these must he draw.

Thus closed this great table-talk, but not yet this ever memorable day. More still belongs to it as the next section will show. But the great truths with

nations, come as much, or nearly so, from within, as from without the professing church. All this, and very much more that could be added, is historical evidence of the leavening which is going on, and

will go on until the whole lump of Christendom is leavened.

These are the characteristics of "the Kingdom of the Heavens" as given in this series of parables. And these enable us to see that the phrase cannot here be interpreted of the millenial kingdom, for there Satan will not be present to steal away the seed, or to sow tares; nor of the "One Body" of Christ, during the period embraced in the "this age," for if they alone were spoken of, tares could not be among them; nor of an individual true believer, for it is not in him, but in the cosmos that both the "good seed" and the "tares" are sown.

Further, it is clear from the words, "let both (the good seed and the tares,) grow together until the harvest," that the Kingdom is existing on the earth during the time that the cosmos remain under the power of Satan. It is here, in its essential characteristics, "in the sons of the Kingdom." But it is in the midst of these sons that the tares are sown. The Kingdom, then, as here delineated, must be that something in the cosmos, and yet distinct from the cosmos, in which both the "sons" and the "tares" are found so intermingled that without injury to the wheat the tares cannot be disturbed. Both must "grow together until the harvest." Both wheat and tares are, irrespective of their personal relation to Jesus, alike, professedly, citizens and subjects, outwardly owing the name of Jesus as Prophet, Priest and King. Of one existing institution only can this fact be predicated. The visible church alone embraces those who are the professed followers of Jesus. It is called "the Kingdom of Christ," because it is His, and because it embraces those who are His. And it will, in one aspect of it, be here when He returns. He will then purify it, by gathering out of it "all things that do offend, and them that work iniquity," and will enlarge it, and establish it in undisputed supremacy and in glorious power. Its purification effected, it shall be manifested in a most glorious form, and "the righteous shall shine forth as the sun in the Kingdom of their Father."

which its hours had been crowded, and which rise like great mountains, and, like them, stand from age to age, had been spoken. Having ended it, Jesus left the house, attended by the Twelve, and started the same afternoon upon His fourth circuit.

## SECTION III.

## JESUS' FOURTH CIRCUIT.

Incidents: On His way to the boat He has a conversation with a scribe, another of His disciples, and a third person.

In crossing the lake, He stills the tempest.

Arriving on the Eastern shore, He heals two demoni-

acs of Gerasa.

Returns to the Western shore.

Places:

Lake Galilee—Gerasa.

Time:

The after part of the day on which He had spoken His parables of The Sower, &c.—The night following -Early the next morning; Autumn, A. D. 28.

Matthew viii, 18-27; 28-34; ix, 1. Mark iv, 35-41; v, 1-20. Luke viii, 22-25; ix, 57-62; viii, 26-39.

Now it came to pass on a certain day (on one of those days, R. V.,) on the same day, on which He had given the parables concerning the Kingdom, when even was come, and when Jesus saw great multitudes (pollous ochlous, many crowds,) about Him, He gave commandment to the disciples to depart unto the other side, and saith unto them, Let us go over unto the other side of the lake.

A scribe's expressed purpose. And it came to pass that as they went in the way, a certain man, a (one, eis,) scribe said unto Him,

Master (Teacher, Didaskele)—Lord,- I will follow

Thee whithersoever Thou goest.

Jesus' answer. And Jesus saith—said—unto him, The foxes have holes, and the birds of the air have nests (dwelling places, kataskeenooseis), but The Son of Man hath not where to lay His head.

Jesus' word to another And He said unto another of His disciples, Follow Me.

The man's reply. But he said unto Him,
Lord, suffer me first to go and

bury my father.

Jesus' reply. But Jesus said unto him, Follow Me; and let the dead bury the—their—dead; but go thou and preach the Kingdom of God.

Another man's And another also said,
Lord, I will follow Thee: but let
me (first suffer me to, R.V.,) go bid
them farewell which are at home at my house.

Jesus' reply. And (but, R.V.,) Jesus said unto him,
No man having put his hand to the
plough, and looking back, is fit for (euthetos estin eis

teen, is fitting to, the Kingdom of God.

And when they (the disciples,) had sent away (leaving, R. V.,) the multitude (the crowd, tou ochlou), they took (take, R. V.,) Him (with them, R. V.,) even as He was, in the boat—and He entered into a ship (the boat, to ploion,) Himself, and His disciples: and they launched forth. And there were also with Him other ships (boats, R. V.). But as they sailed He fell asleep. And, behold, there arose (ariseth, R. V.,) and came down a great storm of wind (lailaps, a hurricane,) on the lake, and there arose a great tempest in the sea, and the waves beat into the ship (boat, R. V.), inso-

much that the ship (boat, R. V.,) was covered with the waves, so that it was now full (filling, R. V.), and they were filled with water, and were in jeopardy. And He was in the hinder part of the ship (the stern, R. V.), asleep on a pillow (on the cushion, R. V.). And His disciples came to Him and awoke—awake—Him, saying, Master, Master (epistata, Lk.) we perish—Master (Didaskele, Teacher, Mk.) carest Thou not that we perish—Lord (Kurei, Matt.) save us: we perish.

Jesus' word and action.

And He (awoke, R. V.,) and saith unto them.

Why are ye fearful? O ye of

little faith!

Jesus' thirteenth mira-cle: calming the storm.

Then He arose, and re-buked the winds,\* and the raging of the water—and said unto the sea, Peace, be still.

And the wind ceased, and there was a great calm.

And He said unto them, Why are ye so fearful? Where is your faith? How is it that ye have no faith?

And they—the men—feared exceedingly. they, being afraid, marvelled, saying—and said—one to another, What manner of man is this! For He commandeth even the winds and water, and they—the winds and the sea-obey Him!

Jesus' fourteenth miracle: unto the other (the easte healing of two Gadara deern) side of the sea into the healing of two Gadara demoniacs. Matt. viii, 28-34; Mk. v, 1-20; Lk. viii, 26-39.

-arrived at-the country of the Gadarenes (Gerasenes, R. V.,)\* which is over against Galilee.

And when He was come out of the ship (boat, R.V.), and went forth to (was come upon, R. V.,) land, imme-

diately there met

(Matt.'s acc't.) that way.

Him (Mk.'s and Lk.'s acc't.) two possessed with demons, out of the city a certain coming out of the tombs, man (a certain man out of exceeding fierce, so that the city met Him, R. V.,) no man might pass by which had an unclean spirit—demons—and wore for a long time he had worn, R. V.,) no clothes, nei-I ther abode in any house,

but had his dwelling among (in, R. V.,) the tombs; and no man could (any more, R. V.,) bind him, no not with chains (a chain, R. V.). For after the unclean spirit had caught (seized, R. V.,) him, and he had been often bound—and was kept (under guard, R. V.,) bound with chains and fetters, he broke the bands—the chains had been plucked (rent, R.V.,) assunder by him, and the fetters broken in pieces—and he was driven of the demon into the wilderness (desert places), neither could any man (no man had strength to, R. V.,) tame him. And always night and day he was in the mountains and in the tombs (in the tombs and in the mountains he was, R. V.,) crying out, and cutting himself with stones.

Matt.'s acc't. Mk.'s and Lk.'s Acc't.) (And, R. V.,) when he saw And behold, they cried out, saying, Jesus afar off, he cried out, and What have we to do | ran, and fell down before Him,

<sup>[\*</sup>It is hard to say which is the right reading, Gadara, Gerasa or Gergasa. Those who desire to investigate the question, will find it discussed in Lange, Godet, Alford, and Andrews.]

to torment us before the time?

with Thee, Jesus, and worshiped Him, and cried Thou Son of God! (crying, R. V.,) out with a loud Art Thou come hither | voice, and said, What have I to do with Thee, Jesus, Thou Son of The Most High God? I beseech-adjure-Thee, by God, that Thou torment me not.

Jesus' action and word For He (R. V. omits,) had commanded (was commanded in manding, parangeilen, imperf. ind.,)\* the unclean spirit to come out of the man, and said unto him, Come out of the man thou unclean spirit (come forth, thou unclean spirit, out of the man, R. V.).

demoniac.

Colloquy between Jesus and the demon, or demoniac.

And Jesus asked him, saying, What is thy name?

And he answered, saying

demoniac.

—he said—My name is Legion: for we are many: because (for), many demons were entered into him. And he besought Him much that He would not send them away out of the country. And they besought Him, that He would not command them to go out (apart, R. V.,) into the deep (abyss, R. V.).

And there was there, a good way off from them, nigh unto the mountain (on the mountain side, R. V.,) a great herd of many swine feeding on the mountain: and all the demons besought (entreated, R. V.,) Him, that He would suffer them to enter into them, saying, If Thou cast us out, suffer us to go away—send

<sup>[\*</sup>This is the reading of many of the best Mss., and is adopted by Tischendorf, Alford, and Godet, instead of the first aorist, parengeile, of T. R.

Jesus' word of leave—suffered them—and said unto them, Go.

Then went (came, R. V.,) the unclean spirits—the demons—out of (from, R. V.,) the man. And—they came out, and went—when they were come out, they entered into—the swine—the herd of swine—and, behold, the whole herd (rushed, R. V.,) ran violently down a (the, tou,) steep place into the sea—lake—(they were (in number, R. V.,) about two thousand), and were choked in the sea—they perished in the waters.

were choked in the sea—they perished in the waters.

Impression made upon the community.

And when they that kept
—fed the swine (the feeders,
hoi boskoontes,) saw what
was done, they fled, and went their ways, and told, in
the city and in the country, everything; and told what

was befallen to the possessed of demons.

And, behold, the whole city went (came, R. V.,) out to see what it was that was done (had come to pass, R. V.)—came out to meet Jesus. And they came to Jesus, and found and see the man that was possessed of the demon, and had the legion, and out of whom the demons were departed (had gone out, R. V.), sitting at the feet of Jesus, and clothed, and in his right mind: and they were afraid.

And they also which saw it told them (declared, R. V.,) how it befell to him that was possessed with the demon (with demons, R. V.)—by what means he that was possessed of the demons was healed (saved, R. V., mar.)—and they told also concerning the swine.

<sup>[\*</sup>Cod. Sin. and B., in Matt., vs. 31, have aposteilon heemas, send us,]

Then the whole multitude of the country of the Gadarenes (Gerasenes, R V.,) round about, began to pray—besought (asked, R. V.,) Him to depart from them—out of their coasts (borders, R. V.); for they were taken (holden, R. V.,) with great fear.

Entreaty of the cured demoniac.

And He went up into the ship.
And when He was come (as He was entering, R.V.,) into the ship (boat, R. V.,) the man out of whom the demons were departed (from whom the demons were gone out, R. V.,) besought (prayed, R. V.,) Him that He might be with Him.

Howbeit Jesus suffered him not, but sent him away, saying unto him, Go home to thy own home, and show, and to thy friends, and tell them how great things the Lord—God—hath done for—unto—thee, and hath had compassion (mercy, R. V.,) on thee.

And he departed, and went his way and published (publishing, R. V.,) throughout the whole city—and began to publish in Decapolis—how great things Jesus had done for him.

And all men did marvel.

And Jesus, having entered into the ship, passed over unto the other, the western side of the lake.

This had been a day of great labor, and most eventful. His enemies' malignity had necessitated a great change in the direction of Jesus' ministry. Of this, He to-day had given the first clear indication. In doing this, He had poured out a wealth of truth inexhaustible. After His great public discourses He had spent the time in giving private instruction to His disciples. The crowds still lingered, or had gathered together again. It was best for them, and for His disciples, that He go away. He, also, needed physical rest, as His profound slumber during that night storm plainly shows. Evening was coming on. So He said to His disciples, Let us go over to the other, the eastern, side of the lake.

As He and they were on their way from the house to the shore, followed by the crowd, one (tis), a scribe, and a disciple,\* came, uncalled, with alacrity, and in a moment of exalted enthusiasm, and said, "Teacher" (Matt.), "Lord" (Lk.), "I will follow Thee," personally and spiritually, i. e., in the path of truth and right-cousness which Thou art opening, "whithersoever Thou goest."

This scribe, the first and only one who made such a proposal, had listened to Jesus, was drawn to Him; and, with some sense of the difficulties and dangers which it involved—as is seen in his "whithersoever"—was ready to become a disciple in the fullest sense.

Jesus wanted followers, but only genuine ones, and firm. He could hold out no earthly prospects. This man had good intentions, and some sensibilities towards the truth. But the feeling, though good, was only momentary. It was impulse rather than conviction. He had not calmly and fully considered the

<sup>[\*</sup>This is inferred from Matt.'s heteros de toon matheetoon, another of the disciples, vs. 21. He was a disciple in the general sense, of one receiving instruction.]

question. His purpose, hence, was not fixed. Jesus, therefore, though He did not repel him, let him understand distinctly, what was involved in full discipleship. He gave him a fact, naked, rugged, unexpected, and calculated to drive away all frothy enthusiasm, and sober the man at once: "Wilt thou follow Me, and whithersoever?" Well, the foxes have holes, and the birds of the air, seemingly so homeless, have dwellingplaces (kataskeenoosois), but The Son of Man hath not where to lay His head"-either to sleep, or to die. Everything, Myself excepted, has a home. since His entrance upon His self-denying ministry, had been His poverty and wanderings, that, though Son of Man, and so heir of the cosmos, He had less ownership than that which The Creator had provided for the wild beasts and birds. A homeless pilgrim, He had nothing of earth to give His followers.

It is doubtful if the scribe, after this recital of voluntary and entire renunciation of all that man can call his own, had any further desire to follow Him.

Then turning to another disciple, Jesus said, "Follow Me," both personally and spiritually. Come into the relationship of closer discipleship.

Jesus' answer to the proposal of the uncalled scribe did not deter this man. He was a genuine disciple. But, perhaps, at that moment, certainly since he had joined the crowd, he had received tidings of his father's death\*—a fact which Jesus, also, knew. "Lord,"

<sup>1\*</sup>The burying of the dead made one legally unclean. Hence,

he replied, "permit me first to go and bury my father."

This answer shows, along with gloomy thoughts of death in the very presence of The Life, wavering in spirit or vibrating in conscience between old relationships and closer identification with Jesus. He felt strongly both the force of Jesus' call and the promptings of filial regard. He was not held back by those bonds which now hold many back. But He was not clear as to the relative importance of the two duties suddenly presented, and seemingly in collision. He would do both. But, which first? Or if one must be given up, which? He was in a dilemma. Upon Jesus he threw the resolution of his perplexity.

And He met his difficulty at once, and with the strictness and wisdom of love. He knew that the dead must be buried, that to the discharge of this duty everything, even prayer and the study of the word must give way, that the right, and universally recognized feeling which devolved this sacred duty upon sons was to be sacredly regarded, and that He Himself had constantly inculcated the faithful discharge of all reciprocal duties, yet He said, "Follow Me; let the dead bury the dead, but go thou and preach the Kingdom of God." Burying the dead belongs to the things now in the world, is an external act, and can be done by those wholly occupied with externals. There being

the canons forbade one leaving the house of the dead until the dead was buried. Had his father died while he was in the house, he could not have been in the crowd.]

no essential difference between them, let the spiritually, bury the physically, dead. You are not such—this the form of the injunction shows. The lower, the duty to a handful of dust, must yield to the higher, the duty to living men. Obedience to Me puts every duty in its right place. I now call you, spiritually alive, to a higher and more important duty. Cry aloud (diangelle,) to the spiritually dead, "The Kingdom of God is at hand." To this work devote your whole being; for what brings no service to it, brings no life to the dead. For it give up even lawful things when necessary. Pursue it without distraction, and without intermission. This is now the critical moment. You must now decide between the funeral and going. If you follow not now, you cannot, for I go away.

This was a word of power. It quickened and cheered this sorrowing, hesitating disciple. He, doubtless, followed Jesus.

His word to the scribe showed the self-denial and homelessness which belong to faithful following in service; this word, the unchanging principle that when one is called to service, he must respond to it at once, and in entire self-surrender. And yet, scarcely was it spoken before one said, "Lord, I will follow Thee; but let me first go and bid them farewe'l which are at home." His readiness was coupled with a "but first."

In temperament Jesus was calm. Predispositions, powers and movements of soul were in perfect harmo-

ny. He could, hence, with clearest discernment, see the different temperaments, and give the exactly suited word. To the sanguine scribe He had given the needed repressive, to the melancholy irresolute, the needed encouraging word. Upon the first, He pressed mature deliberation, upon the second, prompt decision, upon this one, the philegmatic, undivided devotion. He neither forbids nor grants his request. But through a general principle, wrapped up in a homely figure, He gave him a word of warning against apathetic indecision: "no man having put his hand to the plough, and looking back, is fit (euthetos, well-pleased, or fitting,) in (eis) the Kingdom of God." The term, plough, shows that the fitness regards work. It is an emblem of labor, severe, and doubly so, if the heart be not in it. With the affections on Jesus and His work, the determination of will will be entire and unconditional, the grasp of the hand will be firm, and the eye will be so steadily fixed upon the furrow, that there will be neither time nor inclination to look back.

By this time the lake had been reached, the crowds still following. These, the disciples sent away, and took Jesus as He was, i. e., without any preparation for a night voyage, into the boat—the one, doubtless, from which He had addressed the crowds on that afternoon. Into it they followed Him. Then they launched forth to go to the south-eastern shore of the lake, a distance of about six or eight miles. The departure was sudden. But that hindered not other little boats from

following. An interesting sight to the crowd on the shore! The boat which carried the Great Teacher, on whose lips they had all day hung, convoyed by many boats filled with people, who, late as it was for Orientals to be abroad, were out for a night-sail, rather than not be in His company! All sails were set. All hearts were gladsome. All hopes and anticipations were high.

All day long Jesus had been addressing crowds in the open air. This shows that the day had been calm and clear. So, too, was the evening when the ships left the shore. For it is not supposable that so many little open boats would have ventured to cross the lake had there been any indications of the terrific storm which occurred that night. It was both sudden and unexpected. This is seen in Matthew's "behold!" He was in the chief boat. He says nothing of any wind, nor of any premonitions. The first thing noticed was a great shaking (seismos, translated in every other place, "earthquake,") of the sea. So great was it that the boat was hidden, by being covered over (kaluptesthai,) with the waves. Mark—who received his information from Peter, also an eye-witness—says there was a great hurricane, accompanied with clouds and thick darkness (ginetai lailaps megalee anemou)\* He tells nothing of its direction, but says the darkness was very thick and the wind so furious that it beat the

<sup>[\*</sup>See lailaps, in Liddell and Scott.]

waves into the boat, until it was full of water. Luke says that the wind came down upon the lake (katabee eis teen limneen.) The sudden and violent storms upon lake Galilee come rushing through deep mountain gorges from the north and north-west.\* But this wind came down. It was unaccompanied with rain. It was —so all the writers indicate—of an extraordinary character. It seems not to have affected the other boats. It was such wind as the oldest sailors had never experienced. They seemed to be the prey of, more than the elements, some unseen and terrible power. And the verb, which all the writers use to express Jesus' action towards it, shows that this was the case. "He rebuked the wind." The verb, epitimaoo, has as its secondary meaning, "to object to one as blamable," "to lay a penalty on one," and with the dative, as it is here (and, also, in Mk. i, 25; Lk. iv, 39, 41), to blame, reprove, find fault with + To say to the waves, "Peace, be still!" would be a proper use of words; but to "rebuke" the senseless winds and waves would not. For He "who bringeth the winds out of His treasures," could not attribute to them the conscious criminality, the blame implied in the verb, "rebuked,"--a verb used, as in the classic Greek, so in the New Testament, only of moral and responsible agents. But it is the verb invariably used to express Jesus' action to-

<sup>[\*</sup>Thompson, The Land and The Book.]

<sup>[†</sup>Liddell and Scott, sub. voce. Robinson's Lex. of N. T. gives substantially the same meaning.]

wards demons. It is the one, also, Michael applied to Satan.\* And what else can be its meaning here? That same hostile power which had sent "the great wind from the wilderness" upon the house where Job's children were assembled, and a sudden and severe fever upon Peter's mother-in-law, now, with the same malignant motive, sent down this storm upon the lake, in order to destroy his great Opposer.

The night was pitchy dark. The wind-storm was terrific. The boat, pressed down by the wind, was filled with water, and so were the men (epausanto). The danger of foundering was most imminent. It was all the work of a few minutes. The wild tumult without was a fitting emblem of the wild tumult within the breasts of the men. They were brave and sturdy. They were accustomed to the storms on that lake, But this storm was most extraordinary. The like of it they had never witnessed. They were terror-stricken (ephobeetheesan phoban megan). In extremest agitation they turn to Jesus.

What they expected they hardly knew: certainly, not what did occur. They had accepted Jesus' Messiahship, and had glimmerings of His Divine Sonship (Jn. i, 49). But the fact that their highest idea after the subsidence of this storm was, "What manner of man is this?" shows that the thought of Jesus being

<sup>[\*</sup>Matt. xii, 16; xvii, 19; Mk. i, 25; ix, 25; Lk. iv, 35; ix, 42, 55; Jude 9.]

tho i, 19; comp. Job i, 7. See Holy Life, Part iii, pp.

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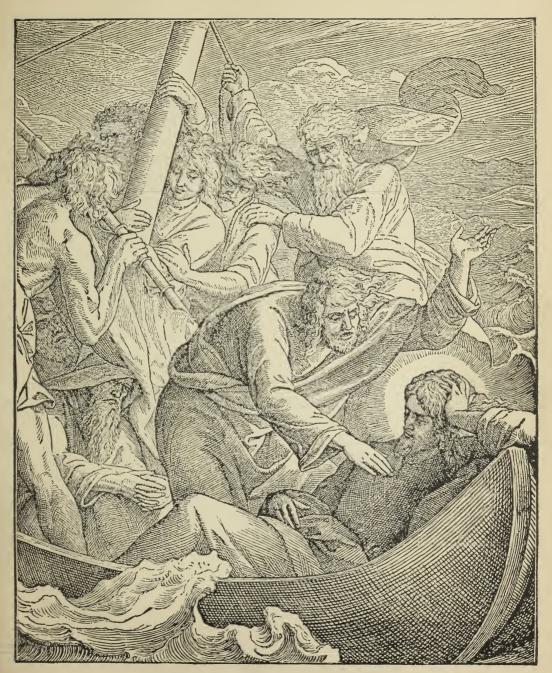
Jesus asleep in the storm

more than a man had not a deep hold upon their consciousness. They had seen Him heal the sick, cast out demons, raise the dead. These things they knew that He could do. But not necessarily, hence, could He still this storm. Nor was such an exercise connected with Messiahship. But from the eighth Psalm they knew that all the forces of nature were under the control of The Son of Man, a self-designation of His with which they had now become familiar, and of which they had been reminded on that day. As such, He might rescue them. They were not sure, however. They had never seen Him in circumstances of such imminent peril, nor grappling with the elements aroused to such a devastating fury. And, looking at Him out of their own agitated spirits, they were not sure that His power was equal to the present demand. But He had never failed. He was their Master. They had committed themselves to Him. And now, in their extremity, to Him they turn.

They find Him in the hinder part of the boat (the prumnee), where the helmsman stood, and on the bench where the helmsman rested. There He was lying down, His head upon a pillow, and fast asleep. His supreme health gave Him exemption from all illness, but not from weariness. And so overcome was He by the labors, excitements and fatigues of the day, that, so it seems, He, soon as the vessel started, took this position, and soon was in a slumber so profound and dreamless, that it was undisturbed by the awful storm,

-the roaring of the wind, the raging of the waves, and the creaking of the vessel. Here is a picture genuinely grand and sublime. A man, in such circumstances, so absolutely holy, and so one with, and full of perfect faith in, His Father, that this storm, malignantly intended for His destruction, cannot disturb His serene repose! Surely He is experiencing the Psalmist's word, "So He giveth His Beloved sleeping." But each moment seems, to the disciples, to be their last. Their terror is extreme. They rush to Jesus. They, excitedly and unceremoniously shook up (dieegeiran, Lk) Him; their various cries, like this action, showing their agitation: "Master, Master (epistata)," say some, "we are lost" (all three Syn.). "Teacher (Didaskele)," shout out others, "carest Thou not that we are lost?" And others most piteously plead, "Lord (Kurei), save us, we are lost."

These outcries, and this action, aroused Him fully to consciousness. He, at once, took in the situation. He saw who had caused the storm, and why; the danger, also, and the agitation of His followers. Their faith and knowledge both were imperfect. No wonder that, amid such intense excitement, they were a prey to faintness of heart and utter despondency. What they needed was not rebuke, but re-assurance. And this Jesus gave them in a form which at once calmed their fears, and stimulated their faith. He was conscious of spiritual superiority over nature. To physical fear He was a total stranger. While still lying down, He, with a calmness unrippled by either their perturbations,



JESUS SLEEPS IN THE STORM.

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or by the wild tumult of the elements, calmed their agitated spirits: "Why are ye fearful, O ye of little faith?"—so little as to seem to have none. Then He arose. His garments fluttered, but His soul was calm. Without ostentation either in action or word, He, with a faith in God which was an example to His followers, and with awful majesty, rebuked the hostile force which had caused the storm. Then He said to the raging waves, "Peace, be still." It was the voice of command, and it was instantly obeyed. Without the time usually required for the subsidence of waves after a storm, there was a great calm.

This, these sea-faring men said was a miracle. Its not being wrought before the crowds, as proof of Messiahship, or of the Kingdom which He had preached, but in the presence, and in response to the prayer and faith, though feeble, of His disciples, and for their instruction and training, shows that it was a private one -and the first one wrought by Him as Son of Man upon the forces of nature. As such, He, on that day, had given His first clear intimations of the change in the direction of His ministry, and His first teaching to His disciples as prospective heralds of the New Dispensation. As such, He had said, just before embarking, that He had not where to lay His head. And now, in this miracle, wrought by Him dynamically upon nature, as a result of the perfect concurrence of will, and communion between Him and The Fath-

er,\* He showed them His absolute and universal dominion, as Son of Man, over all the unconscious forces of nature. In this perfect control over their fury they saw a manifestation of man's original power over nature. It was a prelude, also, of that regeneration coming to the cosmos, the consummation of which will be "the restitution of all things." With the question, "where is your faith?" they saw where Jesus' faith was, and that His hold on God had lifted Him above all fear and all of nature's powers. If full of faith in God they, too, would be exempt from fear, be relieved from all cause of it; and prayer, however passionate, would be free from all anxiety. And they further saw what power could be put forth through the human will, when faith in God was perfect, and that will was in perfect harmony with His.

All this came to them by and by. Now, only amazement. "They marvelled." "They feared exceedingly." They now felt as to Him the fear and the awe which they had felt as to the storm. And through this only did they pass on to a quiet and blissful faith. Peace was around. The night was serene. The sky was clear. The waters were calm. They reflected the mild radiance of the stars shining down brightly upon them. The ship was going steadily and calmly on its way. Peace was in their souls. Never had Jesus given them such exhibitions of His wonderfulness.

<sup>[\*</sup>See Holy Life, Part II, pp. 265-274.]

Never had their musings about Him been so exalted. "What manner of man," said they in astonishment, one to another, "is this?" This was an exhibition of power by man, at will, wholly unexampled, and undreamed. This "manner of man" was a new conception, wholly beyond the range of ordinary thinking. Not thinking of the hostile agency, and hearing the winds and waves addressed as if conscious of His Presence and will, they exclaim, "even they obey (epakouousin, a word predicable only of intelligent beings,) Him."

Such thoughts occupied them during the rest of the voyage. Sometime during the night the ship reached the southeastern shore of the lake. This was in the country of the Gergasenes, in the region of Northern Peræa, a district which belonged to the union of Decapolis, or "the ten cities." Though Gadara, the capital, on the table land 1200 feet above, and at some distance from the lake, was then, in its glory, a great place for trade, and possessed of many great buildings, and Gerasa was a large city, yet the whole region was quite unlike that along the western shore. Instead of a pleasing landscape of a rich soil, covered with vineyards, grain fields, orchards and meadows, the land was abrupt, rocky, mountainous, and though quite thickly settled, stern and wild. The population was a mixture of Jews, Greeks and Syrians. And the first, because of their association with the others

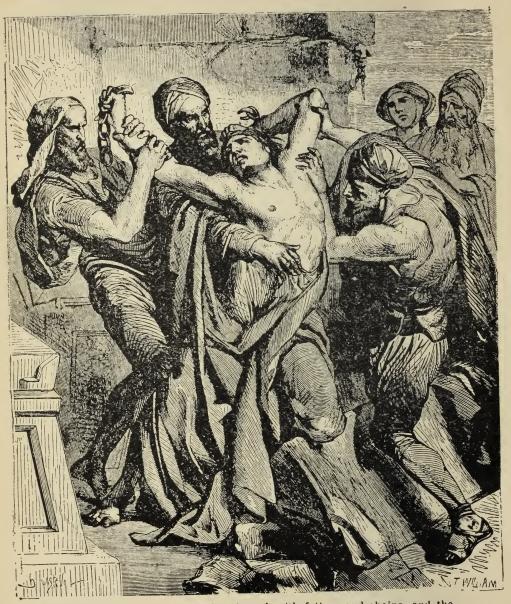
were held in low esteem by their brethren in Judæa and Galilee.

It was still early in the morning when Jesus left the boat for the shore, at a spot not far from the cityfor the whole city went out to Him.\* It was in the vicinity of one of the sepulchers—the remains of which are still seen sculptured with garlands, flowers and human faces. Tombs being Levitically unclean, afforded a solitude. Such gloomy places were congenial to the demons. And these the demon-tormented sought, when freed from the restraints of society. Two such, on this morning-so says Matthew, who was present—coming out of the tombs, met Jesus immediately after He had left the boat. Both were well-known, and objects of terror. They were so fierce that no man could pass that way. Both were pitiable enough; but one of them was one of the saddest and most wretched of spectacles. For a long time demons had tormented him. Luke's sunerpakai (plupur. had kept) him many times (pollois chronois) shows that they many times had seized him, held him for a time, and then let him go. These relapses had made him a most helpless and miserable victim. When friends could get him back they would put fetters on his feet (pedais), and chains on his body (aluseis). But suddenly seized by the demon, he would, with superhuman strength, rend the

<sup>[\*</sup>Certain ruins, called by the Bedouines Gerra, Dr. Thompson declares, after personal examination, meet all the geographical requirements of the Narratives. Thompson, Land and Book.]



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"Because that He had been often bound with fetters and chains, and the chains had been plucked asunder by Him, and the fetters broken in pieces."



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chains asunder, break the fetters in pieces, and, driven by it unresistingly from society and its sweet enjoyments, would rush into desert places, and stay there. This had been done so often, that now no man could tame him. And so tremendous was his muscular power, that no man could bind him with chains. Furious and dangerous, he had been abandoned, as incurable, to his fate. For a long time he had been an outcast. He had no home, but in tombs. He was perfeetly naked. His hair was long and dishevelled. He could not sleep. In the mountains by day, and in the tombs at night he was all the time shrieking (krazoon), and cutting himself with stones. That terrifying sight and those awful yells aud screams horrified children, and frightened even the stoutest hearts. All who could avoided the locality, and those who must go by hurried rapidly on. Most affecting picture this, of demoniac terror, self-inflicting torture, and human wretchedness at its extremest point. The break-down of his rational and moral being was complete.

Probably he, in the dim morning twilight, had seen the boat come to land. When he, afar off, saw Jesus coming on shore, he regarded Him as an intruder in his domain. Upon such he always rushed. And now, taking his companion with him, he ran in fury toward Him. As they drew near, the demons discovered who it was; and horrified, terrified and overawed, cried out aloud: "What have we to do with Thee, Jesus, Thou Son of The Most High God? Art Thou come

hither to torment us before the time?" Upon the poor victim, also, Jesus' presence produced a great impression. His calm majesty both attracted and repelled him. As he came running on, Jesus' word, "Come out of the man," relaxed the demons' hold somewhat, and stopped the man's mad attack. The wild tumult within him was hushed. He had set at naught all human efforts both restraining and remedial. He now ran to Jesus, fell down before Him, and worshipped Him—an obscure intimation that he sought protection against, and hoped for relief from, the power which held him fast.

Jesus' command to the demon to come out had not been instantly obeyed. Why? Because power to enforce it had not been put forth. Why not? Jesus—as His word "spirit" shows—at first looked on the case as an ordinary one of possession. As man, Jesus was not omniscient. He learned by perception, observation, experience, and by special and constant revelation of The Father, given each moment.\* By one of these He now saw that this was an extraordinary case—one such as He had not before been called upon to deal with. So completely had the man become demonized, that his organization could not have stood the conflict, had Jesus at once put forth sufficient power to expel the demons. He, therefore, put it forth as the man was able to stand it.

<sup>[\*</sup>See Holy Life, Part II, pp. 265-271.]

In a maniac, reason is, in demoniacs, it was not, dethroned. But the intellectual and moral powers were so interpenetrated that the victim had no self-control, and no consciousness of a distinct and independent personality, with its power of self-origination in mental and moral action. He had rather a kind of double will and consciousness, a sort of a morally divided life. In this case the command, "Come out of him," which for a moment so relaxed the demon's hold that the victim's true self recognized and worshipped Jesus, was at once followed by a violent paroxysm. The demon appalled at having to go out, tightened his grip. At once the man's identity was (not superseded, but) controlled by, or lost in that of, his tormentor. In the confusion of consciousness he could not distinguish between his own ideas and those of the demon. He was still on his knees before Jesus. The possession of him was the point at issue. The demons holding him felt the continuous and increasing pressure of the command—indicated in the imperfect indicative, suneerpakei. Filled with commingled fury and terror, and wielding the man's speech-organs as if they were their own, thus making him their involuntary advocate, they cried out, with an anxiety which they could not suppress, and in almost the very tones of the first demon with which Jesus had come into contact,\* "What have

<sup>[\*</sup>Holy Life, Part III, pp. 103-106. See in Part I, pp. 228-235, for remarks on demons.]

I to do with Thee, Jesus, Thou Son of the Most High God?"

This may have been a recognition of His supreme Divinity, or of His Divine Sonship as Man. Whichever recognition it was it had surely been received from Satan; and along with it were the awe and dread of Him because of His supremacy and power, and of the justice which would inflict upon them eternal judgment for their guilt. The horror of this was before them. And Jesus' presence, hence, because reminding them of it, was a torture. "Art Thou come hither to torment us before the time"—a word which recalls the sentence passed upon the serpent. To this deprecation was added a daring supplication, "I adjure Thee, by God, that Thou torment me not."

Calm in His consciousness of His superiority over Satan, and in the instant and full revelation from The Father shining in upon Him, Jesus now enters into a most mysterious and marvellous colloquy with the demon, or demoniac.\*

"What," said He, "is thy name?" Thus would Jesus—for the name is the synonym of the life, and an expression of the character—awaken in the unhappy man a distinct consciousness of his own personality. This question, following the command, shook the demoniac consciousness to its very depths. Before the man's confused consciousness there rose up the com-

<sup>[\*</sup>Stier, in loco.]

pact Roman armies, and with these the word "Legion," which designated that resistless, conquering power which held the world in subjection, and before which every Jew trembled. And intermingled with this was the demon consciousness of the compact host connected with himself. And out from this confusion came the answer, "My name is Legion." As the answer of the demon, who had the whole man in possession, it was one of resistance. As the answer of the man, who thus described the power which oppressed him, it was one of woe. He was, he felt, possessed by a legion of demons.

The demons saw that they must go. But, still holding on to the man, they, through their leader, the "he" of Mark, besought Jesus that "He would not send them out of the country." Did He this, He must—and they besought Him not to—command them to go into the abyss.\* They entreat Him to send them anywhere, but not into hell!

This was followed by another entreaty. A good way off, on a mountain side which extended down to the lake, a herd of swine was feeding—an animal forbidden by custom and the Mosaic law, and the possession of which showed the legal uncleanness and Gentile tendencies of their owners. At that herd all the demons anxiously looked. Such was their horror of disembodiment, and of being sent out of the

<sup>[\*</sup>Rev. ix, 1, 2, 11; xi, 7; xvii, 8; xx, 1, 3. For meaning of this term, see Holy Return, Pt. , pg.

country, that they all entreated Jesus, that, if He would cast them out of the man He would permit them to enter into the swine: "If Thou cast us out, send us into the swine, that we may enter into them."

Calm and sublime, He gave them leave. This permission was accompanied with His sovereign command, "Go." This compelled the demons to leave the man,

Casting out of demons was one of the attesting signs of the Messianic proclamation of the Kingdom. Such was it here. For the co-operation of petition and receptive faith is absent. And as such it was both an evidence of the continuation of His conflict with the kingdom of darkness, and another prelude of His final triumph over it. This "sign" was one, also, that belonged to His Adamic relations. The miracle, hence, was part of His private instructions to His disciples. They had seen Him, during the night, show His sovereignty over the forces of nature, even when wielded by "the prince of this world." Now they witness His sovereignty over the animal creation (Ps. viii). There, not to enforce police regulations, but to relieve the man, He had—as His giving it shows a right to give the command; a right which the power to enforce it, by its very nature, guarantees.

And it was effective. Instantly the demons left the man without inflicting on him any bodily injury. Instantly, too, they entered into the distantly feeding swine. The results were most extraordinary. With-

out any visible agency, the whole herd of about two thousand rushed forward, moved on impetuously (oormeesen), as if struck with some sudden and mighty impetus (Acts viii, 37), on headlong, and down the steep into the lake, and perished in the waters. Developed intellects had entered into a lower organism—a fact which must stand, but which, from our ignorance of the psychical nature of beasts (Eccl. iii, 21), we cannot understand.\*

The feeders (hoi boskontes) looked on with amazement. They knew nothing of what had occurred on the shore of the lake. Bewildered and terrified at what they had seen, they fled. And everywhere, in the country to the peasants and swine-feeders, and in the city to all, they told what had occurred. Their marvellous story produced the greatest commotion. Hundreds ran around repeating it. Early in the day as it was, streets and roads were soon filled with an excited throng, streaming out to see for themselves. Matthew, whose astonishment is expressed in "behold," says the whole city went out. They came, they saw, they believed, as to the swine. But they saw more than they expected. That man who had been a terror, and, unable to sit still, had roamed, naked, hither and thither, day and night, they now saw sitting, clothed,

<sup>[\*</sup>To the trivial objection that this was a destruction of property, it is enough to say, that if the owners did not make any complaint, there is no valid reason for any one else complaining for them.]

and in his right mind, at Jesus' feet—a marvellous manifestation of His saving influence and power. His conscious personality was wholly free from the demon domination which so long had suppresed it. He could think and act for himself. He could again go into society. What a contrast to his former condition! More melancholy than destruction of statue, great building or city is the overthrow of a man's underderstanding, the ruin of the moral feelings, and the wreck and scattering of those elements which make man the noblest object on earth. But sadder still the ruin which comes from being demon-possessed. And when those who had known him thus ruined now saw him completely and at once restored, that sight ought to have called forth not only peculiar joy, but peculiar gratitude to Him who was their, as well as the man's, Deliverer.

The sight did affect them profoundly. It made them afraid. And when those witnessing the miracle—not the feeders who were at a distance, but others—told them how the possessed one had been healed, and also concerning the swine, their fear increased. The two things are put together: the man saved and built up anew; the light of faith rekindled in the altar where it had been so long extinguished; and he, filled with wonderful thankfulness for his wonderful deliverance, sitting at his Deliverer's feet, and looking up into His face; and the hogs gone. The terror inspired by the latter fact overcame the joy inspired by the

former. They knew not who Jesus was; but they saw that He possessed omnipotent, it might be destructive, power. Surely a judge, He might be, also, an avenger. The damage He might inflict, did He remain longer, who could tell! In this light the cure was of less consequence than the loss. Impelled by the superstitious terror which the facts had inspired, all the people in that region besought Jesus to depart from their borders. They could not bear more of the glory of Jesus' presence. It was to them an awful power more oppressive than the presence of the demoniacs.

Jesus had stilled the tempest, cast out the demons, and was ready to bless the people. The only thing which effectually hindered Him was their will. This, they had expressed. It was virtually a rejection, but respectfully expressed; and Jesus complied at once, and returned to the ship.

As He entered it the saved one besought Him to let him go with Him—proof, this, at once of the completeness of his cure, and of the warmth of his gratitude. Jesus had saved him from an awful ruin, and from a living death. And he felt himself linked to Him by ties stronger than those of kindred and home. Most noble his desire, and expressed in an agony of entreaty almost, but denied. To him Jesus said—the first time He had given such a command—"Go home to thy own house, and to thy friends." A living memorial of God's saving power, "show your kindred how great things The Lord," i. e., the covenant

God of Israel and of Revelation—the first time Jesus had called His Father by this name, a significant intimation of their oneness—"has done for thee, and has had mercy on thee." Tell the story of grace where you are known, and have been long dreaded. Carry joy where you have caused sorrow. For this is nobler tar than going where you are not known, and where other tongues, not less illustrious, can speak for God.

Under such a charge—in which Jesus put such high honor on home-life—and possessed of such wonderful mercy, nothing could be more rational and right than that the man should publicly declare what Jesus had done for him. The hiding of this work of God would have been dishonorable and wicked. Gratitude and justice both called for prompt and hearty obedience. At once the man became a missionary. While Jesus was crossing the lake, he began. Throughout the whole city, and then in the Decapolis, he published how great things Jesus had done for him. And all men did marvel. Jesus had given all the glory to God. This man gave it all to Jesus. Thus was public attention directed to Himself. Thus was the way prepared for future labors in that region.

But all this is not sufficient to account for this visit, brief as it was—only a few hours at most, and during which He had not addressed one word to the people. Gadara was a part of that land which Jehovah, when He divided the nations, reserved for His people. For it He cared, and on it His eyes rested all the year

(Deut. xxxii, 8; xi, 12). But it had become a strong-hold of Satan. His influence was supreme—facts seen in the word "Legion," and especially in the swine.\* Him, Jesus had come to meet, overcome, and expel. And by this victory He showed, that as The Messiah, He must rule over that as over every part of the Holy Land, and must, as Son of Man, overcome "all the power of the enemy."

## SECTION IV.

## JESUS' FIFTH SOJOURN IN CAPERNAUM.

Incidents: Healing of Jairus' daughter; healing of a woman with an issue of blood; healing of the two blind men; healing of a dumb demoniac.

Place: Capernaum; (a), on the way from the ship; (b), Jairus' house; (c), His own home.

Time: One day: the day on which the Gadaræan demoniacs had been healed. Autumn, A. D. 28.

Matthew ix, 18-26; 27-31; 32-34.

Mark v, 21-43. Luke viii, 40-56.

And it came to pass that when Jesus had returned back again, had passed over again by ship (in the boat, R. V.,) unto the other, the western, side, and He was nigh unto (by, R. V.,) the sea, the people (ho ochlos, the crowd)—much people (ochlos polus, much crowd,) (a great multitude was, R. V.,) gathered unto Him, and gladly received (welcomed, R. V.,) Him: for they were all waiting for Him.

<sup>[\*</sup>The fact that Jesus' personal ministry was confined to Israel (Matt. xv, 24), shows that the owners of these swine were Jews. And their possession showed a total disregard of so plain an enactment as that concerning them.]

And behold, there came\*—cometh a certain man, Jairus by name, a ruler—one of the rulers of the synagogue, and when he saw Him (seeing Him, R. V.,) he felt (falleth, R. V.,) down at His feet—worshipped—Him, and besought greatly (beseecheth much, R. V.,) Him, that He would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying: saying, My little daughter lieth at the point of death—is even now dead (hath just now died)—: but come, and lay Thy hand—hands—on her that she may be healed (saved, mar., and live, R. V.,) and she shall live.

And Jesus arose and went with—followed—him, and so did His disciples, and much people (a great multitude, R. V., a great crowd, *polus ochlos*,) followed Him; and as He went the people (hoi ochloi, the

crowds,) thronged Him.

And, behold, a certain woman which was diseased with—which had—an issue of blood twelve years, which had spent all that she had—all her living—upon physicians, and had suffered many things of many physicians, neither could be healed of any, and was nothing bettered, but rather grew worse, when she had heard of (having heard the things (ta) concerning, R. V.,) Jesus, came in the press (crowd, R. V.) behind Him, and touched His garment (the border, R. V., fringe, Num. xv, 38), of His garment: for she said within herself, If I may (do, R. V.,) touch His garment—clothes (garments, R. V.)—I shall be (made,

<sup>[\*</sup>Matthew, who puts this incident in immediate connection with the feast which he gave to Jesus, prefaces it with, "And while He spoke these things, behold, &c." That feast, and Jesus' table talk, have been already considered. See Holy Life, Part iii, pp. 183-197.]

Jesus' fifteenth R. V.,) whole. And immediately her issue of blood stanched—the fountain of her blood dried up; and she felt in her body that she was healed of that (her, R. V.,) plague (mastigos, scourge).

And Jesus, immediately knowing (perceiving, R.V..) in Himself that virtue had gone out of Him (that the power proceeding from Him had gone forth, R. V.,) turned Him about in the press (crowd, ochlon,) and said, Who touched Me—My clothes (garments, R.V.)?

When all denied, Peter, and they that were with Him, His disciples, said unto Him, Master (epistata), The multitude (hoi ochloi, the crowds,) throng Thee and press Thee—Thou seest the multitude (ochlon, crowd,) thronging Thee—and sayest Thou, Who touched Me?

And Jesus said, Somebody hath touched (did touch, R. V.,) Me: for I perceive (perceived, R. V.,) that virtue (dunamin, power,) is (had, R. V.,) gone out of (forth from, R. V.,) Me. And He turned Him about, and He looked round about to see her that had done this thing. And when He saw her, and the woman saw that she was not hid, she, fearing and trembling, knowing what was done in her, came trembling, and fell—falling—down before Him, and told Him all the truth—declared unto Him before all the people (tou laou), for what cause (aitian) she had touched Him, and how she was immediately healed.

And He said unto her, Daughter, be of good comfort (cheer, R. V.); thy faith hath made thee whole; go in peace, and be whole of thy plague.

While He yet spake certain (they, R. V.)—one—came from the ruler of the synagogue's house which

said. Thy daughter is dead: trouble not—why troublest thou? the Master (didaskalon, Teacher,) any further.

But when—as soon as—Jesus heard (not heeding, or over hearing, mar., R. V., parakousas,) the word that was spoken, He answered him, saying—saith unto the ruler of the synagogue, Fear not—be not afraid—

only believe, and she shall be made whole.

And He cometh to the house of the ruler of the synagogue. And when Jesus came into the house of the ruler of the synagogue, He suffered no man to follow (with, R. V.,) Him in, save Peter, James and John, the brother of James, and the father and the mother of the maiden. And all wept and bewailed her. And when He was come in He seeth—saw—the tumult, the minstrels (flute-players, R. V.), and them that wept greatly, and the people (crowd, R. V.,) making a great noise. And He saith—said—unto them, Why make ye this ado (tumult, R. V.), and weep? Weep not: give place: for she, the damsel, is not dead, but sleepeth.

And they laughed Him to scorn, knowing that she

was dead.

And He put them all out (forth, R. V.). And when He had put them all out—when the people were (the crowd was, R. V.) put forth—He taketh the father and the mother of the damsel (child, R. V.), and them that were with Him, *Peter*, *James and John*, and entereth in where the damsel was lying. And He took

Jesus' sixteenth miracle. her, the damsel, by the hand, and called unto her, saying, Talitha. cumi: which is, being interpreted, Damsel,

I say unto thee, arise-Maid arise.

And her spirit came again, and straightway the damsel arose, and walked.

And her parents—they, i. e. the spectators—were astonished with a great astonishment.

And He charged them straitly that they should tell no man what was done-that no man should know it.

And He commanded to give her something to eat (dotheenai phagein, Mk., Lk.).

And the fame hereof (this fame, hee pheemee autee,)

went abroad (forth, R. V.,) into all that land.

His seventeenth miracle. Matt. ix, 27-31.

Jesus heals two blind men is seventeenth miracle. att. ix, 27-31.

And when Jesus departed thence (passed by, R. V.,) two blind men followed Him, cry-

ing, Have mercy on us, Thou Son of David.

And when He was come into the house, the blind men came to Him.

And Jesus saith unto them, Believe ye that I am able to do this?

They said unto Him, Yes, Lord.

Then touched He their eyes, saying, According to your faith be it unto you.

And their eyes were opened.

And Jesus straitly charged (enebrimeethee, sternly charged,) them, saying, See that no man know it (see, let no one know it, horate meedeis ginoosketoo).

But they, when they were departed, spread abroad

His fame in all that country.

Jesus heals a dumb demoniac. His eighteenth miracle. Matt. ix, 32 34.

And as they went out (forth, R. V.,) behold, they brought (there was brought, R. V,,) to

Him, a dumb man possessed with a demon. And when the demon was cast out, the dumb (man, R. V.,) spake: and the multitudes (hoi ochloi, the crowds,) marvelled, saying, It was never so seen in Israel.

But the Pharisees said, He casteth out (the, ta,) demons through the prince of the demons.

On the morning before, the people had listened with awe while Jesus vindicated Himself from the blasphemous charge of being in league with Satan. In the afternoon they had heard with surprise His parables. In the evening they had followed Him from the house where He had given private instruction to the Twelve, to the shore, had heard His talk to the three men on the way, and had seen Him embark. Though sent away, they had not dispersed, or, if so, had returned. And as on this morning as the tidings spread, "Jesus is returning," the crowds increased. They awaited His arrival. They welcomed Him as He stepped on shore -a fact which shows that He was attracting to Himself all hearts susceptible of noble impressions. He had gained the people's confidence and esteem. He was the embodiment of all that which their undefined longings sighed after. More and more, despite all said by His enemies against Him, the people, were coming to the conclusion that He who condescendingly and lovingly was entering into, and with suchfullness was relieving, their sorrows, must be The Messiah. -They expected much. They were not disappointed. His fulness of love and power, rather enlarged than diminished by the experiences of the last night and, this morning, was ready again to flow out upon the people.

And at once it was called into requisition. While

still by the sea,\* there came one, whose coming was most unexpected. This we gather from the "behold" of all the Synoptists. This was Jairus, a president of the synagogue, and so one of the bench of elders. That synagogue was the one in which Jesus, after His rejection at Nazareth, had begun His Galilæan labors, and which was already associated with His name. Jairus had often seen and heard Jesus, perhaps knew Him personally, had permitted, if not invited, Him to address the worshippers, and knew certainly, from the miracles of healing, which He had already wrought, of His possession of miraculous power. This seems, thus far, to have been the extent of their intercourse, But now Jairus, under the pressure of deep distress, sought Him. His only daughter, about twelve years old—the Jewish legal age for girls—and the joy of his heart, was dying. All remedies had failed. The father, with the approval of the family, now sought relief from Jesus. He had come to the shore to meet Him. As Jesus steps from the boat he comes boldly into His presence, and with a large request. Though deeply agitated, he was profoundly reverent. He fell down at Jesus' feet, worshipped Him, and, in words of genuine pathos and urgent entreaty, exclaimed, "My

<sup>[\*</sup>Matthew's order makes this incident occur in his house, after his feast, and during Jesus' table talk, which it interrupted. (See Life, Part III, pp. 183-197, for study of that feast.) Mark and Luke place it after Jesus' return from Gadara, and just after He had left the ship. Jairus, it seems, was one of those awaiting His arrival.]

little daughter lieth at the point of death, is even by this time, I fear, dead;\* but come and lay Thy hands upon her, and she shall live."

Not equal this, to the heathen centurion's faith, which said, "speak the word only, &c." But it was a faith sincere, though imperfect; and a faith which believed that Jesus could heal. And it was, also, a faith which—looking back, perhaps, at the close of Jesus' first sabbath in Capernaum, when He "laid His hands on divers sick and healed them"—thought that He could heal only by the laying on of hands.

Jesus, conscious that He, as Lord of life, could save the child, heard the piteous entreaty with a calmness which enabled Him presently to perceive the touch of faith, and which calmed Jairus' mind. At once He, without a word, arose and went with him. The apostles accompanied Him. The crowd, great, eager, kind-hearted, followed, and pressed upon Him—a rudeness which He bore in patience and love.

He had gone but a short distance on the way from the sea when He suddenly stopped, and put a question which very much surprised the apostles: "Who touched Me?" It had been given by a woman, Veronica, by name, a Gentile, and a resident of Cæsarea-Philippi—

<sup>[\*</sup>Matt. says, arti eteleuteesen, just now dead. Luke says, autee apethneesken (imperfect), was dying or dead. Mark says, eschatoos ethei, was in the last gasp. She was not dead (Matt., vs. 35; Lk., vs. 49), but dying, and so near death when her father left, that when he spoke to Jesus he said she was dying; even now, by this time, dead.]

so says tradition. She was afflicted with a malady, described as a scourge (mastix). It was a constant menace to health, a foe to all cheerfulness and joy, a ground for exclusion from society and public assemblies, and of divorce: and made the person Levitically unclean (Lev. xv, 25; Deut xxiv, 1). It was regarded by Orientals with peculiar abhorrence. Her wearisome sufferings of twelve years' continuance had been aggravated by disappointed hopes. Instead of being helped by physicians, she had suffered many things from many of them, and had steadily grown worse. Her disease had baffled their skill as it often does medical science to-day. On them had she spent all her income\* in vain. Health, money, hope from any human source, gone, she turned in her extremity to Jesus. If her home was in Philippi, she had crossed the lake to see Him. Afraid to make her complaint known, she said within herself, If I may but touch the fringe of His Tallith I shall be healed.

This is the first time that we have come to any allusion to Jesus' dress. And as every fact connected with His adorable Person is precious, a moment's interruption of the narrative to look at His dress will not be inappropriate. It goes without saying that Jesus would carefully observe all the proprieties of life—not less in dress than in deportment. It was a dis-

<sup>[\*</sup>This is indicated in Mark's dapaneesasa, and in Luke's prosanaloosasa, the pros in which points out this loss of income as an addition to her sufferings.]

grace for a Rabbi to walk about in dirty or ragged clothes, or in clouted shoes. And we may be sure that Jesus was never seen in either. The indispensable articles of dress were: (a), the covering next the body, which was open only at the neck and arms; (b), the under garment, called Chetoneth, or under tunic; (c,) the Meil, or outer tunic, made of wool or linen, sleeved, close-fitting, reaching to the ankles, and fastened round the waist by a girdle. The one worn by Jesus was woven throughout, and must have been valuable (Jn. xix, 23, 24). The Tallith worn over, and attached to the outer tunic was rectangular, made of woolen cloth, resembling somewhat in shape a Scotch plaid, and worn like a shawl. It was of a handsome and substantial character. From its four sides depended the kraspedon, fringe ("hem" of E, V.). It was made of scarlet wool, and was attached to the four corners of the Tallith by four cords-two on the breast, and two on the back. Its wearing being a legal enactment, to keep the people in mind of the law (Num. xv, 38; Deut. xxii, 12), it would constitute part of Jesus' daily dress. As the fringe extended about half way down the back, and to where its cords hung close together, it could be quite easily touched by a person in a crowd without the action being observed. His feet were sandaled (Lk. vii, 44). And His sacred head was covered by the turban worn by the Rabbis of the day. His dress, avoiding all the Pharisaic ostentation, would be such as became a gentleman; and such as, from its suitableness, would occasion no remark,



THE WOMAN TOUCHING THE HEM OF JESUS' GARMENT.

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To return to the narrative, it was the fringe depending from His Tallith which this woman had in view. The pressing of the crowd upon Jesus gave her the opportunity. No one knew her. She could avoid observation and the avowal of her plague. Her heartfaith was strong, and energetic in decision. Jesus could cure by the touch of his garment, as well as by the grasp of His hand. She came in the crowd behind Him. She touched the fringe or tassel of His Tallith. Immediately the deep-seated disease was radically cured. The fountain of blood was dried up. Bodily sensations were an all convincing proof: 'She felt in body that she was healed of her scourge (mastigos).

Beyond this her faith had not gone. It had not occurred to her that Jesus cared anything about her personally, or that she had any claim upon Him. She felt herself a debtor, and would have retired full of lasting gratitude, doubtless, but with her womanly and trustful confidence in Him, and her cure, a secret locked up in her heart. Such humility was, in certain respects, commendable. But Jesus had higher thoughts for her than she had for herself. He was more than a Healer. He had already heard the cry of her believing soul. He had given her health. He would give her Himself, and this was infinitely more. Her needs had introduced her to Him. His grace now introduces Himself to her. Her faintest touch of faith had just drawn from Him healing virtue, consciously and freely permitted: consciously, for He stood in close spiritual

connection with the person; and freely, for "virtue" streamed forth from Him as light streams from the sun. All in the lines along which this virtue expressed itself felt its power; and He felt its going forth to the persons, for it came from His will.

The narratives tell us, (a), of Jesus' knowing of the going forth from Him of the power (teen dunamin). Not from sensuous feeling; for the presence of the crowd produced no such a knowing: but by intellectual perception, and in His spirit. It was a "knowing in Himself." (b), This instant self-perception was followed by an instant turning round of Himself in the crowd and saying, Who touched My clothes?\* An honest question, honestly put. If not, then it was seeming, and this is derogatory to His frankness. (c), Peter and the disciples, knowing not of the believing touch and its results, were surprised: "the crowd throng and press Thee, and sayest Thou, Who touched Me?" "Some one (tis)," He replied, "has touched Me through My clothes, for I knew (egnoon, second agrist,) power did go forth from Me (danamin exelthousan ap' emou)." This power was the fulness of life which He, as The Servant of Jehovah, had from the measureless fulness of The Spirit. His "I know, &c," rests on the heexato, touched, &c., which expresses the intention of the tis, And the general designation, tis, is a directing of the

<sup>[\*</sup>Kai eutheoos Ho Ieesous, &c. Epistrapheis, second aorist, parpass., being turned, &c.]

power had gone from Him, and that it could reach only the one who had exercised faith. None but the healed one would know who had thus touched Him. And His question, hence, was an intimation that now He knew who the tis was. (d), Then He looked round about, with a searching, penetrating glance (periblepeto), "to see her that had done this thing." She now saw that He knew her even before she made herself known. Thus, with the highest wisdom He led her on to that point where the way was open for her to become acquainted with Himself.

Her faith at once showed itself equal to this advanced position. She knew what had been done in her. Her womanliness and dread lest she may have done wrong in securing, as if by stealth, the benefit which she had received, made her tremble. But she would tell all. She came trembling, and falling down before Jesus, she, in the presence of all the people (laou, not ochlou), told Him why she had touched Him, and what had been the result.

Brought out into the light, she brought all out. This confession removed the fear of man, and that false humility which had intermingled with her faith. It sealed the faith. And its triumph over the old nature was an immense relief to her conscience, and brought lasting good to her soul. All this was pleasing to Jesus. He, The Saviour, and she, the healed sinner, were, by her faith, brought together in that life-con-

nection through which He could give her full salvation. And she now heard that word which thrilled her with an emotion indescribable, and immeasurably deeper and purer than that one which she had experienced a few moments before: "Daughter, thy faith hath saved (sesooke) thee," i. e., brought thee a full salvation; "go in peace, and be healed (isthi hugiees,) of thy plague." The last word declared to her, entire cleanness of body, the first, of soul.

With a heart satisfied and rejoicing, and with this word, from Him whose power and grace had saved her singing in her soul, she left for home, and disappears from the sacred page.

But Eusebius gives us a final view of her subsequent life.\* When in Cæsarea - Philippi, he visited the house where, so he was told, this woman had resided, and saw the monument which she had erected in commemoration of her cure. He says, "They say that this woman was a native of this place, that the wonderful monument of our Saviour's benefits to her still remain. At the gates of her house, on an elevated stone, stands a brown statue of a woman on her bended knee with her arms stretched out like one entreating. Opposite to it is another statue of the same materials of a man erect, clad in a mantle, and stretching out his hands to her. This, they say, is the statue of Jesus Christ, and it has remained even until our times, so that we our-

<sup>[\*</sup>H E. vii, 18.]

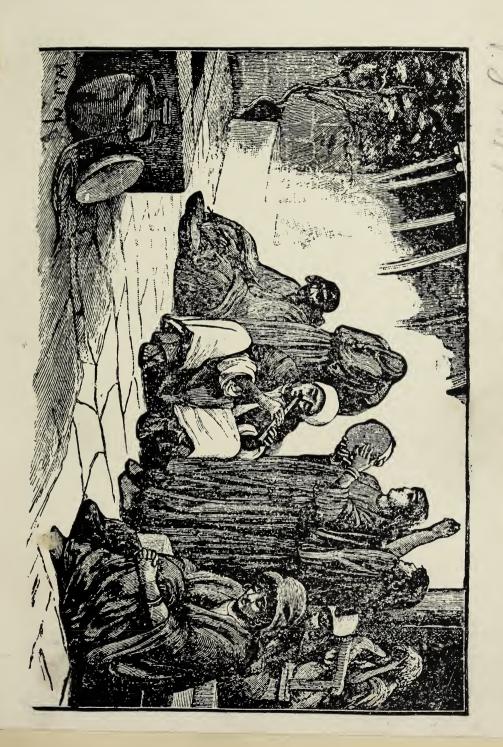
selves saw it while tarrying in the city. Nor is it to be wondered at that Gentile, and healed and saved as she had been, she should do such things; for we have seen representations of Peter, Paul, and Jesus Himself still present in paintings." And tradition says, further, that in Pilate's presence she proclaimed Jesus' innocence, and that, while on His way to Calvary, she wiped His face with her handkerchief, and on it He impressed His face.

Raising of Jairus' daughter; Jesus' fitteenth mirathat the incident which cle. Matt. ix, 22 26; Mk. v, we have just studied, 35-43; Lk. viii, 49-56. we have just studied, occurred on the way from the lake shore to Jairus' house. To him this delay must have been most trying. While this woman was being cheered, his hope was sinking, his faith waning; and with his daughter's death both would expire. And, at that moment, a message to that effect came from his family: "The little sufferer is dead; trouble the Teacher no more." Jesus overheard (parakousas) the whispered words. And they had scarcely smitten the father's heart before they were followed by a word from Him, which raised him up, revived his faith, and calmed his troubled spirit:

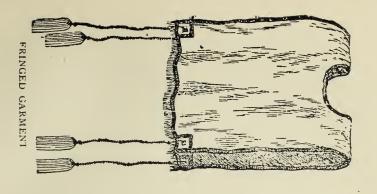
"Fear not: only believe, and she shall be saved."\*
Jairus believed. On he went with Jesus, the apostles

<sup>[\*</sup>Mark has monon pisteue, believe perseveringly, despite this message, Luke's monon pisteuson (Tisch., Alf., God., after B. L. Z.,) is, only exercise faith, i. e., let not this message take it away.]

and the crowd following. They reached the house. They found that the funeral music, and the wailing, and the smiting on the breast of the professionals had begun. Allowing no strangers, save Peter, James and John-those witnesses for the future, now for the first time mentioned in this closer relationship-to go in with Him, Jesus, with them and the father went into the house. There, He found in the vestibule, and around the door of the room where the dead damsel was lying, the relatives, servants and neighbors, all in tears; and with them the flute-players playing their mournful dirges, and the wailers weeping greatly. room," said He. "Why this ado and weeping? the damsel is not dead, but sleepeth." In His presence death was only slumber; and this dead child He would, in a few minutes, bring back to life. They knew that she was dead, and so laughed Him to scorn. At the gateway leading into the open court, Jesus had dismissed nine of His disciples, and one crowd of persons. Now He put out another crowd, including the relations and members of the family. Then taking the three apostles, and the father and mother of the maiden, He went up to the dead child, took her by t' hand, and called, saying, "Talitha-cumi, Damsel (the meaning in Syriac is, "lamb"), arise." Instantly the child arose, and walked about (periepatei)—an illustration of the power of faith, as the resurrection of the widow's son had been of the compassion of Jesus. Great was the ecstacy (ekstasei) of the father and



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whatever others might say, the parents must keep still. "Jesus charged them straitly, that they should tell no man what had been done." Then with perfect calmness and self-possession in the midst of the extraordinary excitement, He commanded them to give the child something to eat. The life restored must be nourished in the ordinary way. And this fact shows that, along with the grandeur and sublimity of Jesus' life, was its perfect harmony with nature, in all her Divinely-appointed order and processes.

Jesus heals two blind men, and one dumb demoniac; His sixeenth and seventeenth miracles. Matt. ix, 27-34.

This day had begun with the Gadara triumph. Its brightness was gladdened by two very glorious works, one of healing one whom physicians could not cure, and the

other of raising the dead damsel to life. And it closed upon two other signal displays of the affluence of Jesus' miraculous power.

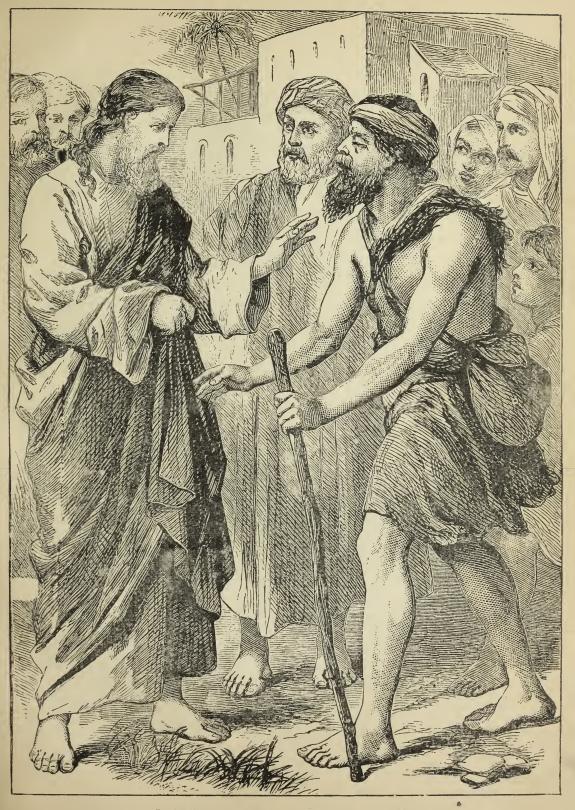
While He was on His way from the house of Jairus to His own home, probably His mother's house, two blind men followed Him, crying aloud, "have mercy on us, Son of David." The news of the great work which He had just wrought had reached them. One who had given life to the dead could give sight to the blind. So they reasoned. They followed Him. They addressed Him by a Messianic title, to which He had never alluded, which only once before—when He had

healed a dumb demoniac—had been given Him, inquiringly, by the people, and which now was given Him directly for the first time. He said nothing to them while on the way. They followed Him into the house. "Believe ye," said He, "that I am able to do this?" "Yes, Lord," they replied. Then He touched their eyes, and, for the first time announced that principle which shows the relation of faith to grace, "according to your faith be it unto you." At once their eyes were opened. Then, with deep feeling and sternness, He charged them\* not to tell, what? Not the cure, that would proclaim itself; but the name under which, as addressed, He had wrought it. This, as was His every action and word, was infinitely wise. But stern as the charge was, it was disregarded. No sooner had the men left the house than they began to spread abroad Jesus' fame in all that region.

While they were going out of the house, a man made dumb by a demon, was brought in. Through the faith of those who brought him, the demon was cast out, and the dumb man spoke. An exhibition this of the same power as that which, only two days before,† had called forth the malicious allegation of the Pharisees. This the crowds saw. And in view of Jesus' vindication on that day, they exclaimed,

<sup>[\*</sup>Lachmann, Tischendorf and Alford have, after Cod. Sin., embrimeethee. The verb signifies to storm, then, to show vehement emotion.]

<sup>[†</sup>See pp. 13-18.]



JESUS HEALING THE BLIND MAN.

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"Thus never had it been seen in Israel." Thus it appears now, for the second time. What does such appearing (ephanee) indicate? Such was their thought, intimated, but, from fear of the all dominant Pharisees, not fully expressed. These had two days before declared, "He casts out the demons through Beelzebub." Jesus' all-convincing proof to the contrary, though it satisfied the crowd, had not finally silenced them. They now repeat the charge. But Jesus now takes no notice of it.

Thus closed these two great and glorious days. On the first Jesus had healed a dumb demoniac, had given His triumphant vindication from the slanderous blasphemies of His foes, had shown the superiority of the spiritual relationship, had given His first incomparable parables, and had, during the night, stilled the storm. Early on this morning He had cured the Gadara demoniac, then re-crossing the lake, had healed and saved the woman of Cæsarea - Philippi, raised Jairus' daughter to life, healed two blind men, and then a dumb demoniacs, The stupendousness of the works confounds us. The colossal grandeur and yet childlike simplicity of the words awe and delight us. The towering majesty, God-like greatness, unparalleled condescension, kindness and helpfulness, blended with the genuine, pure and sweet humanity enchain us. Admiration is lost in adoration. We wonder not that those who knew Jesus best find human language powerless to express adequately the incomparable excellency and worth of the adorable Son of God.

## SECTION V.

## JESUS' FIFTH CIRCUIT,

Incidents: Goes to Nazareth, and is again rejected. Teaches and preaches in cities and villages. Commissions and sends forth the Twelve: an exercise of His kingly prerogative for the good of the people. John Baptist's death. Herod hearing of Jesus, thinks it is John come to life. Jesus returns to Capernaum; and the Twelve gather to Him there.

Places: Nazareth--and cities and villages in lower Galilee.

Time: Winter, A. D. 28, and first months of A. D. 29.

Matthew xiii, 54-58; ix, 35-38; x, 1, 5-42; xi, 1; xiv, 1, 2, 6-12.

Mark vi, 1-6; vi, 7-13; vi, 14-16, 21-29

Luke ix, 1-6; ix, 7-9.

And He went out from thence, and came into His Jesus' second re-jection in Nazareth. own country. And when He was to His own country, He, when the Sabbath-day was come, began to teach in the synagogue. And many hearing Him as He taught in their synagogue, were—insomuch that they were—astonished, and said—saying, What wisdom is this which is given unto Him, that even such mighty works (such powers, dunameis toiautai,) are wrought by His hands? (what is the wisdom that is given unto this Man, and what mean such mighty works wrought by His hands. R. V.,? From whence hath this Man this wisdom, and these mighty works (powers, Grk.)? Is not this the carpenter, and the son of the carpenter and of Mary? Is not His mother called Mary? Is not this the brother of James and Joses (Joseph, R. V.), and of Juda and Simon—His brothers, James and Joses and Simon and Juda? And His sisters, are they not all here with us? Whence then hath this Man all these things?

And they were offended in Him.

Jesus' reply to these reflections.

But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house, and among his own kin.

One result of and He could there do no mighty work (power), save that He laid His hands upon a few sick folk, and this rejection. healed them—did not many mighty works (dunameis, powers,) there, because of their unbelief. And He marvelled at their unbelief.

This rejection followed by Jesus' kingly preparation to send out the Twelve.

Matt. ix, 35-38; Mk. vi, 6.

And, leaving Nazarreth, Jesus went round about all the cities and villages teaching in their synagogues, and

preaching (keerussoun) the gospel of the Kingdom, and healing every (all, pasan,) sickness, and every (all) dis-

ease (malakian, weakness,) among the people.\*

The people's misery moves His compassion.

But when He saw the multitudes (ochlous, crowds,)
He was moved with compassion on them, because they fainted (eskulmenoi, were distressed), and were scattered abroad (abandoned, errimmenoi,) as sheep not having (a, R. V.,) shepherd. Then saith He unto His disciples, The harvest truly (indeed, R. V.,) is plenteous, but the laborers are few. Pray ye therefore The Lord of the harvest, that He would send forth laborers into His harvest.

<sup>\*</sup>On the authority of the best Mss., en too laoo, among the people, is omitted by most critical scholars.]

<sup>[+</sup>This is the reading found in best Mss., and the one adopted by Tischendorf, and most critical editors.]

This prayer put into action by Him in the exercise of His kingly prerogatives. He sends forth the Twelve.

Matt. x, 1, 5-42; Mk. v, 7-13;

Lk. ix, 1-6.

Then He called His twelve disciples—the Twelve—together unto Him. And when He had called His twelve disciples unto Him, He gave them power (du-

namin,) and authority (exousian,) over unclean spirits—over all (the, ta,) demons—to cast them out, and to cure diseases—to heal every (all) sickness, and every disease (malakian, weakness). These twelve Jesus sent forth, by two and two, to preach the Kingdom of God, and to heal the sick.

His charge to them: (a), as to the field; (b), as to message; (c), as to provision.

And He commanded (charged, R. V.,) them, saying, Go not into the (any, R. V.,) way of the Gentiles (ethnoon, nations), and into

any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, The Kingdom of the Heavens (ouranoon) is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received, freely give.

And He commanded (charged, R. V.,) them that they should take nothing for their journey, save a staff only; no scrip (wallet, R. V.,) no bread, no money in their purse (girdle, R. V.): not have shoes, but be shod with sandals; and not—have—put on two coats chitonas, tunics, R. V.). Provide—take—said He unto them, nothing for your journey, neither money—neither gold, nor silver, nor brass in your purses (girdles, R. V.,) nor scrip (wallet), neither bread, neither shoes,

nor yet staves (a staff, R. V.): for the workman is worthy of his meat (trophee, sustenance).\*

(d), As to their personal bear-(d), As to their personal bearing towards towns and families. Consequences to them of reception or rejection.

them, And into whatsoever city or town ye shall enter, inquire (search out, R. V.,) who

And He said unto

in it is worthy: and into whatsoever house ye enter, in what place soever (wheresoever, R. V.), there abide till ye go hence-depart from that place, and thence depart. And when (as, R. V.,) ye come (enter, R. V.,) into an (the, teen,) house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And who-soever (whatsoever place, R. V.,) shall not receive you, nor hear (and they hear not, R. V.,) your words, when ye depart (as ye go forth, R. V.,) thence—out of that house or city—shake off the very dust from—(that is under, R V.,) your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

Warnings as to what shall befall them for His sake; directions as to their bearing and religious.

Behold I send you forth as sheep in the midst of wolves: be ye therefore wise and reliance.

pents and harmless as

doves. But beware of men: for they will deliver you up to the councils (sunedria, ecclesiastical tribunals), and they will scourge you in their synagogues; and ye

<sup>\*</sup>The word trophee includes everything necessary for support. Dr. Schaff.

<sup>[†</sup>Akeraioi may mean simple or harmless.]

shall be brought before governors and kings (secular tritunals), for a testimony against them and the Gentiles (autois kai ethnesin, to them and to the nations). But when they deliver you up,\* take no thought (be not anxious, R. V., how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but The Spirit of your Father which speaketh in you.

This persecution will be so fierce that it will break the bonds of natural relationship.

And the brother shall deliver up the brother to death, and the father the (his, R.V.,) child: and the children shall rise

against their parents, and cause them to be put to death. And ye shall be hated of (by, R. V.,) all men for My name's sake: but he that endureth to the end shall be saved.

First warning. } But when they persecute you in this city, flee ye into another (teen alleen, the other): † for verily I say unto you, Ye shall not have gone over the cities of Israel, till The Son of Man be come (elthee, shall have come).

Not to be surprised:
their Master has thus gone before them.

The (a) disciple is not above his master (the, tou, teacher, didaskalou), nor the (a) servant above his lord. It is enough

for the disciple that he be as his Master (teacher, didashalos,) and the servant as his lord. If they have called

<sup>[\*</sup>Lachmann, Tischendorf, Lange, have, after B. E. Cod. Sin., &c., paradoosin, shall deliver, &c.]

<sup>[†</sup>The def. art. before alleen denotes the next city in order, which had not yet been visited.—Schaff.

(surnamed, epekalesen,)\* The Master of the house Beelzebub, how much more them of His household.

Not to be discouraged. Comforting assurance. Fear them not therefore: for there is nothing covered (kekalummenon, concealed), that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in (the, too,) light: and what ye hear in the ears, that preach ye upon the housetops. And fear not (be not atraid of, mee phobeisthe,) them which kill the body, but are not able to kill the soul. But rather fear Him which is able to destroy both soul and body in hell (Gehenna). Are not two sparrows sold for a farthing (penny, one cent and a half)? and one of them shall not (not one of them shall,) fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Encouragement to constancy under persecution. Whosoever therefore who, pas ounhostis,) shall confess Me before men, him will I also confess before My Father which is in heaven (in the heavens, en tois ouranois). But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven (in the heavens).

Second encouragement— the all exclusive character of love to Him.

Think not that 1 am come to send (throw, balein,) peace on (upon the, epi teen,) earth: I came not to send peace, but a sword. For I am come (I

<sup>[\*</sup>The reading in Cod. Sin., and other Mss., and adopted by all critics.

came, R. V.,) to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father and mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not (doth not take, R. V.,) his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth (lost, R. V., mar. apolesas,) his life for My sake shall find it.

Third encouragement—He didentifies them with Himself. He that receiveth Me: and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

The Twelve start out upon departed—went out their mission to preach to the nation the Gospel of the should repent; and went Kingdom.

preaching the gospel of the Kingdom,\* and healing

And they, the Twelve, through the towns, everywhere. And they east out many demons, and anointed with oil many that were sick, and healed them.

Death of John the Baptist. Matt. xiv. 6-12; Mk.vi, 21-29 ent (favorable, eukairou,) day was comewhen Herod's birthday was kept—Herod on his birthday\* made a supper to his lords, high captains and chief estates (the chief men, R. V.,) of Galilee. And the daughter of Herodias (herself, R. V.,) Salome came in and danced before them (in their midst, R.V.), and pleased Herod, and them that sat with him. And the king said unto the damsel, Ask of me what thou wilt, and I will give it thee (R. V. omits), unto the half of my kingdom. Whereupon he promised with an oath to give her whatsoever she would ask.

And she went forth, and said unto her mother, What

shall I ask?

And she said, The head of John the Baptist.+

And she came in straightway with haste unto the king, and being before instructed (probibastheisa, led on, or induced,) of her mother, asked, saying, I will that thou give me here, by and by (forthwith, R. V.), in a charger (epi pinaki, upon a platter), the head of John the Baptist.

And the king was exceeding sorry: nevertheless for his oath's (oaths', R.V.,) sake, and for the sake of them which sat with him at meat, he would not reject her.

<sup>[\*</sup>Genesia. According to Wieseler, day of accession. According to Meyer, day of birth. The derivation of the word from ginomai, points to the latter as the true meaning. See note on page 177.]

<sup>[+</sup>On pp. 44-46, Holy Life, Part III, the reader will see the account of John's imprisonment.]

And immediately the king sent, and beheaded John in the prison—he sent an executioner (a soldier of the guard, R. V.,)\* and commanded his head to be brought: and he went and beheaded him in the prison. And he brought his head in a charger (platter), and gave it—his head was brought in a charger (platter), and given—to the damsel: and she brought it and gave it to her mother.

And when his disciples heard of it, they came and took up the body—his corpse,† and laid it in a tomb. And when they had buried it, they went and told Jesus.

Herod hearing of the fame of Jesus, said, This is John Buptist risen.

And now at that time, i. e, during the time the Twelve were on their mission, king

Herod—Herod the tetrarch—heard of Him—of the fame of (the report concerning, R. V.,) Jesus—of all that was done by Him, for His name was spread abroad (had become known, R. V.): and he was much per plexed, because that it was said of some, that John was risen from the dead; and of some that Elijah had appeared; and of others that one of the old prophets was risen again. And others said, That it is a prophet, or as one of the prophets.

But when Herod heard thereof, he said unto his servants, John have I beheaded; but who is this of whom I hear such things? This—it is—John the Baptist whom I beheaded: he is risen from the dead; and

<sup>[\*</sup>Spekoulator, a word designating one of the body-guard, a company that attended Cæsar, and executed his sudden sentences of death. Seneca De Ira, 1, 16.]

<sup>[+</sup>Oldest authorities have in Matt., ptsooma, corpse.]

therefore mighty works do show forth themselves (do the powers work, R. V.,) in him.

And he desired to see Him.

The winter—not of our rude northern, but of the genial southern, clime—had now come (Dec., A.D.28-Jan., A. D. 29).\* Since April Jesus had been laboriously occupied. He had wrought many miracles, public and private, had addressed large crowds, and had everywhere proclaimed "the gospel of the Kingdom." His ministry had become well-known. Many had been eternally saved, and were now permanent followers. But the hostility was consolidating. Events were rapidly hastening towards the final crisis. He must advance another step. For this He, through His public labors and private instruction, had been preparing the Twelve. He was about to send them out: from Nazareth, if that city would now receive Him. And thitherward, on a bright winter morning, shortly after those two glorious days which we last studied, He, accompanied only by the Twelve, directed His steps.

As they, after leaving Capernaum, ascended the hills, they could see that mountain range where they had been called and ordained. Taking the road along the hills that border on the lake, they would pass by, or through Bethsaida and Magdala, where Mary Magdalene lived. At this point they turned westward, and

<sup>[\*</sup>The greatest cold in Dec. and Jan. is about 28°, and the average temperature is about 48° Fahrenheit.]

after passing through Arbela, had a constant succession of historic spots in view, until they reached Nazareth, distant about twenty-five miles—about seven hours' journey—from Capernaum.

As they neared the city, what emotions must have stirred Jesus' heart, There, where He had spent so many happy years, He had been rejected, insulted and outraged ten months before. And what loftiness of character was His who, after such treatment, could return in such a spirit and on such an errand, as those He now had. They might receive Him, now that His character as a Prophet was established, His miracles were recognized facts, and the object of His ministry well known. He reached the city\* in the evening. He went, doubtless, to the residence of one of His sisters. During the intervening days until the Sabbath He wrought a few miracles of healing, by the laying on of hands. The non-mention of solicitation or faith shows that these were public miracles, and so attesting "signs" of the presence of the Messiah. But there was no arousing of the public attention. No crowds gathered about Him. No one came soliciting blessing. No private miracle was wrought. No mighty work was done. Such do not produce, but presuppose, and could be wrought only-such is the Divine order-in response to, heart-faith. This receptivity being that with which the Divine acts in producing the result, if it be

<sup>[\*</sup>For description of, see Life, Part I, pp. 126-128, 146, 147.]

absent there is no medium for the transmission of the Divine power. These responding conditions were wanting. Hence Jesus could there do no, or not many, mighty works. The inability was internal and moral, and external as to Himself.

The Sabbath arrived. He went into the synagogue. Soon as it was generally known that He was in the city, the scene in the synagogue on the Sabbath in the April preceding was at once recalled. Soon as He began to speak His hearers recognized the wisdom and intellectual superiority, as well as spiritual tone of His teaching. This was wholly unexpected. It struck them with astonishment (exepleessonto). This, it was, that called forth those expressions which interrupted, and finally stopped Him. But the astonishment was connected with, or instantly followed by, resentment. This is seen in both the drift and form of their remarks. They express their knowledge of His family, and former pursuit, interrogatively: "Is not this the worker in wood (ho tektoon), and the son of the carpenter?\* Do we not know His brothers?" and they name them. "And are not His sisters here with us?" This was no reflection on Jesus' family, or former calling; but a resentment of His assumed superiority, whom they regarded as only an equal-a touch of that

<sup>[\*</sup>Mark says, "son of Mary." Joseph, while he lived, had never told, and Mary had kept sacredly concealed, the fact of Jesus' miraculous conception. In the general impression Jesus was regarded as Joseph's son.]

trait of human nature so often seen when one, recognized as only an equal, rises suddenly to eminence or fame.

It was evident that their minds had undergone no change since He was last in their midst, and that they would not receive Him. Works and words could not overcome the prejudices arising from early and long acquaintanceship. From what they saw they argued that the works of which they had heard had been done in the same way, i. e., by the laying on of hands. The works astonished and puzzled them. They could not account for them. The cause was not adequate to the effects. "Whence to this one (toutos, a contemptuous expression,) these things?" "What the wisdom given to this one?" "Whence is it that such powers are through His hands (dunameis...ginoutai)?" They, as their words show, regarded the wisdom as bestowed upon Him to be the medium through which the miracles, the ultimate end, were to be wrought. What is their object? From what secret source comes this wisdom? By whom are such powers entrusted to Him? What is the motive in the trust? And what is His motive in doing as He does?

To these questions, put not to Him, but to one another, Jesus gave no direct reply. They showed an utter lack of sympathy and regard. They were virtually a rejection—His second one in Nazareth—an expression which exceeded anything in Galilee, except His first one in Nazareth. To such unreceptive, un-

explained the source of His wisdom and power, or to have spoken a word about either Himself or the Kingdom. One word only He gave them. In this very synagogue He had, on His last visit, uttered a proverb, which He had solemnly testified to, shortly before that, to His disciples, and which He now repeated, somewhat changed. Then it was, "a prophet hath no honor in his own country." Now it was, "a prophet is not without honor, save in his own country, and among his own kin, and in his own house." And this change the reader can, in the light of Jesus' life as far as it has been developed, readily understand.

Their action showed that the people had closed their perceptive faculty against the Divine. Thus had they, by their non-belief, cut themselves off from blessing. Content with their present moral condition, or having no desire to rise above it through one whom they had known, and having not that receptivity through which His private miracles were wrought, Jesus could not there do many—Mark says, no—mighty works. And this unreceptivity made Him marvel. He had marvelled at the faith of the heathen centurion. It had overcome many and great obstacles. He now marvels on account of (dia) the unbelief of the Nazarenes. It was hard for Him to understand how such a people would so persistently refuse the many and mighty manifestations of Messiahship which, during the then closing year, He had given, as to still be cherishing

the same unbelief which they had shown during His last visit. They had grieved the Holy Spirit, who wrought in and through Him. This made Him sad. So did their unbelief and rejection, for which they were intellectually and morally responsible. He could not from Nazareth, as a center, begin the extension of His work. But all this did not move Him to apply to the Nazarenes the harsh epithet found in Commentaries. He did not cry out against them as narrow, petty, bigoted. In the very form of His reply Hegently excuses them so far as He can. He marvelled at their unbelief, and without upbraiding, left the city, and went on His way, to preach where people would listen, to labor where the way was open. And we next find Him in the surrounding mountain cities and towns working with all His might, as if nothing untoward had happened in Nazareth.

Leaving Nazareth with the From Nazareth Jesus Twelve, never to return, Jesus goes on His circuit, during which He sends started upon a tour of labor in the out the Twelve on a mission. Matt. ix, 35towns and villages around Naza-38; x, 5-42; xi, 1; Mk. reth, and in the great plain of vi, 6-13; Lk. ix, 1-6. Esdraelon. It must have occupied several weeks, and was attended with very important results. Day by day He found an open door, and day by day He toiled. Everywhere the synagogues were open to Him, and in them He taught. Everywhere He preached the gospel of the Kingdom. Everywhere He healed all sickness and all weakness among the people. And this fact shows that the poor and suffering here found Him the same that He had been everywhere. His heart ever went out to heal and to help.

After some weeks in these holy labors, He, one day, gave utterance to a feeling ever living within Him. Seeing (idoon, the pres. par. showing that the sight always most tenderly moved Him,) the crowd He was moved with compassion (esplagehnisthee—the primary and real meaning of which is, maternal compassion for a helpless child,) because they were distressed and shepherdless. Their condition showed that an advance must be made. And notes of preparation for it were already sounding, in His second rejection at Nazareth, and in His present, and protracted preaching, of "the gospel of the Kingdom." In His defense before the Sanhedrim He had declared that He took no step save under His Father's direction. His taking one now shows that He had been directed to take it. And to give this last training before sending them out, He, in His own look, directed the attention of the Twelve to the condition of the crowd. They were beaten down (eskulmenoi) by anxieties, cares, poverty, sickness, distress and sins. They were errimmenoi, abandoned, like a flock of shepherdless sheep. Priests, rabbis, rulers who should have been true, were no shepherds. And the people which should have been feeding in the green pastures of God's word, were a helpless, hopeless, scattered mass of humanity. Their spiritual destitution was great. Equally so was their insensibility to it. By His look He directed His disciples' look. Then He addressed them those inimitable words whose sublimity is forgotten in their infinite condescension, whose glow warms the intellect, and whose tenderness profoundly moves the heart: "the harvest indeed is great (polus, much in its extent, and in the toil demanded); but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

The very words show what are genuine human compassions when sanctified by God. Thus felt Micaiah, in the days of Ahab. Thus spoke the Lord, through Ezekiel, of Israel, when the shepherds were no shepherd (1 Kg. xxii, 17; Ezek. xxxiv, 2-6). So spoke the compassionate Jesus now. Israel first, with its great populations, was before His mind. But His use of the word "harvest" shows much more. It would recall the great parables which He had given but a few days before. The Twelve would see that "the harvest" was at the end of this age, and connected with the coming of the Son of Man in glory. The word, hence, they could see embraced the entire husbandry preparatory to it—the sowing the seed, the cultivating the field, the gathering in of the minor and individual harvests of which He had long before spoken to them\*-all for the one consummation, the great harvest of God over all the earth. They could see this. But they could

<sup>[\*</sup>Jn. iv, 35-37. See Holy Life, Part II, pp.224-227.]

not see what rose before Jesus' mind, the successive generations of shepherdless men demanding a succession of laborers. And, hence, they could not enter into the depths of compassion stirring in His great heart, as He contrasted the vastness of the harvest with the paucity of the laborers. They, hence, could not gauge the fulness and intensity of the prayer which was even then, doubtless, going forth, inaudibly, from Him to "the Lord of the harvest." But they might gather something of all this, from His deep emphasis, and from the word, deeetheete, pray-a word which indicates prayer intense and prolonged. I am moved with compassion on this shepherdless crowd. Therefore I pray. Are not you? Pray ye, therefore, &c. For this great harvest there is great need for men, and of great good men-men great in the qualifications which Jesus, as The Servant of Jehovah, possessed, the crowning one His being filled with the Holy Spirit. Such only "the Lord of the harvest" could call and qualify. He had sent Jesus. He must send all the laborers. Because, therefore, the harvest is so great, and the laborers are so few, pray ye—ye who know Me enough to sympathize somewhat with Me in My labors, sympathies and prayers, ye whom I have called, and whose prayers will find their first answer in your own sending out—pray ye the Lord of the harvest, that He would send forth men,&c. And He uses a very strong word, ekbal ee. It indicates a compelling force. Only by such a force could men be sent out (ek, in ekbal ee)

from home and ease, into the hard field, whether of Israel or the world, to toil for God. Thus had it been in the Theocracy. It was the word of The Lord in, and The Spirit, the power of The Lord upon, men, that sent them forth to prophesy. So, too, was it in some sense with the Redeemer. The Father sanctified and sent Him into the world, and, as His Servant, gave Him His message, mission and personal field (Matt. xv, 24); and for His work filled Him with The Spirit. And He now asks His disciples to pray that The Lord would thus, not by a divine impulse merely, but by such a filling with The Spirit constrain them to go out into the field and labor, as He, by The Spirit, had been constrained (ekballei) to go into the wilderness (Mk. i, 12, Grk.) A stupendous thought! One which could have come only from the region of the Divine. One which teaches—and such, hence, must be the Divine order—that those who have life and faith are the mediums through which life to the dead, and the power of The Spirit to the living, for labor, ordinarily come, from God. One, too, mystery impenetrable! which tells that the sending out of laborers is in some sense contingent upon the prayer of those represented in the "ye." Redeemed men's compassions for men crying to them to pray for the moving of the compassions of the infinite God to the sending out of laborers into His harvest! We reach the brink. We are awed. One step further we dare not go.

Doubtless all responded to this earnest entreaty—

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the first of many such prayers from them afterwards, and from myriads of holy hearts since that day.

They little dreamed as they heard these words, that they themselves were to furnish the first answers to such prayers. Centuries before, one, before being sent on a mission, had, in the Temple, seen The Lord in glory, and his own and the people's vileness, and had had his lips touched with a live coal from off the altar of burnt offering. But these men had been with The Lord Incarnate, now many months, had received instruction and training, public and private, and were in some measure fitted to help Jesus, and to pass from the position of dependents to that of co-workers. And to this great duty and most exalted position He now this day called them.

The object of this mission was distinctly made known. It was not to direct attention to Jesus Himself, Personally, nor to His Messiahship. Nor was it to announce salvation to individuals by faith. It was to announce "the Kingdom of the Heavens is at hand," an announcement which comprehended all that they had learned from Jesus on the subject. And this included "repentance," and "the gospel of the Kingdom"—the latter understood in the light of Jesus' address before the synagogue in Nazareth, during His first visit there.\* And this announcement was to be made to communities, which, as such, were to be held res-

<sup>[\*</sup>See Holy Life, Part III, pp. 64-67.]

ponsible, and to be judged as had been the cities of the plain (Matt. xi. 20-24). And then He assured them that they "shall not have gone over the cities of Israel till The Son of Man be come," Clearly Jesus declares that The Son of Man may come (elthee) and supersede their service before they, as sent out by Him as The Messiah, should have gone over all the cities of Israel. His words show that He makes a distinction between His mission as The Messiah to Israel and as Son of Man to individuals. Ten times only (including parallels,) had He previously used this designation of Himself, In Jn. i, 51; iii, 13, 14; v, 27; Matt. viii, 20, He had spoken of certain things connected with Himself as such. In Matt. ix, 6 (Mk. ii, 10; Lk. v, 24,) He showed one prerogative belonging to Him as such; and in Mk. ii, 28, Lk. vi, 5, another. But He had not entered upon His mission as such, whose distinct object He subsequently made known (Matt, xviii, 11), and which He could not enter upon until His mission as The Messiah had virtually ended. That change depended upon the fate of John. And here Jesus says to the Twelve, before you shall have gone over Israel, My mission to this nation as their Messiah shall have ended, and I shall have begun My mission as The Son of Man, and Saviour of each and all who come individually to Me, whether the nation receives Me or not.

With this commission, Jesus gave the credentials: authority (exousian) and power (dunamin)—the latter

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put into their hearts—; and these, which they were to exercise through faith in His name, and in fellowship with The Spirit, extended over all sicknesses, infirmities and demons. And the power was to be both purifying, "cleanse the lepers, cast out demons," and quickening, "heal the sick, raise the dead"—two characteristic marks which must ever accompany all true ministry.

This commission was accompanied with a very strict charge as to the spirit with which and manner in which the service was to be discharged.

- 1—Being a very high expression of mercy, love, and a redeemed life, it was intrinsically too valuable to be paid for in money. It must be discharged from love to the work, and to The Master, even though death be the result. It, hence, could not be, in any circumstances, a subject of conditions or compensation. What they gave they had received. It had been given freely to them. They must freely give it to others.
- 2—They were to go forth in a cheerful spirit, and free from all cares as to supplies and support. They were to take nothing for their journey, save a staff only, if they had one, and if not, not to anxiously seek for one; nor shoes (hupodeemata, Roman calceus,) but only sandals (sandalia), and not wear two coats (chitones, tunics). They were not to carry any gold, silver or brass (the smallest coin), in their girdles, nor any wallet, even; for they must not make the least profit out of their position, nor seek by any barter to make

their ministry a means of money making. Nor were they to take even any bread. They were to make no provision for their own personal ease or comfort, or even sustenance. And the reason why, He says, He gave them this charge was: for (gar) the workman is worthy of his provisions (trophees). Jesus employs, He will provide. Going out under His commission, they must trust Him exclusively for, and from Him exclusively seek maintenance. This He would provide. The faithful discharge of their mission in aim and effort would give them recognition. The hearts of those benefitted would warm towards them, and be prompted to give them what they needed. So labor as to be a blessing, and you will be appreciated and sustained.

3—It was set clearly before them that they would be moving amid forces the directly opposite. Some, their ministry would attract, some, repel. They must, hence, exercise constantly a delicate sensibility in discernment, and a cheerful flexibility as to movement. They must not contend, nor force themselves upon the unwilling. Everywhere would they find these opposites, and as they made their way between them, they must, when entering a place, inquire who in it is worthy, that is, those susceptible persons who would receive them for their mission's or Master's sake, and so be worthy of them. Into that house they must enter, saluting it with the peace they bring, and in it must they abide until they go from that place. Their lives and conversation in a family were to be such that

their presence would be realized as a blessing. And, hence, a longer stay in a place might lead some who, at their first coming, had been indifferent to desire to have them as guests, some, perhaps, in better circumstances, and able to make them more comfortable. This might be a temptation to them. They must re-"There abide till ye depart from that place." But it might be that some, willing at first to receive them, soon as they saw their character and mission clearly, would have them no longer. But this rejection from any house or city must be from no personal fault of their own. Then, when forced out, the peacesalutation which they had given upon entering they must recall: "let your peace return to you." And when they left that city they must shake off the very dust from their feet as a testimony against them. And this, also, they were to do on leaving any place which would not receive them, nor hear their words. And to show them how grave an offense such a charge must be, He assures them that in the day of judgment it shall be more tolerable for the heathen and for wicked Sodom and Gomorrah than for that Galilæan place.

4—He then gives them some general directions in which are intermingled warnings and consolations.

Men will not like their message, nor them. They must expect opposition and hostility. But this must not awaken resentment. I send you forth as sheep in the midst of wolves. You must, therefore, in your whole bearing, and in your conducting of your mission

be wise as serpents, and in your dispositions as harmless as doves—thus uniting in themselves two wholly incongruous qualities. Beware of men. Instead of reception you will find rejection; instead of kindness, scourging. For men will deliver you up to ecclesiastical authorities; and you shall be brought before governors and kings for My name sake. A frightful outlook, truly! And why brought? For a testimony against them (the Jews) and the Gentiles. And what do or say? Be not troubled about this. For The Spirit of your Father which speaks in you shall give you what ye shall say. Your mission and message are one of peace and blessing. And yet your word will be a sword, dividing families, cutting asunder the tenderest human ties, and leading those members of the family which reject your words to become the relentless persecutors of those members which receive them. Wonder not, then, that your presence will be the signal of excitement, and that you shall be hated of all, for My name's sake. But fail not, and flag not in purpose or energy for this. He that endures to the end shall be saved. Persecuted here, flee there; for you shall not have gone over the cities of Israel until (eoos), i. e., before that The Son of Man be come—a phrase which Jesus now uses for the first time, and which suggests that before they completed that tour, His mission as The Messiah to the nation would have virtually ended, and His mission as The Son of Man to the world, and as The Saviour, would have virtually begun: as so, in

fact, it did by the death of John. And this word following the parables which they had heard but a few days before, would be to them a most significant intimation of the impending change. And be not surprised, He went on, at such treatment: you only share your Master's fate. But be not dejected. There is nothing hid that shall not be known. So tell out all I tell you, regardless of consequences. Fear not man. Fear God only, and trust Him, for He careth for you. And confess Me fully and frankly before men. For him who doeth this, will I confess before My Father in the Heavens (Grk.). And let all understand this fact. Make known clearly what confession will cost. Tell men that I send a sword, that My truth will set families at variance, that a man's foes may be those of his own household, that love to Me must be stronger than to any earthly kindred, that cross-bearing and following are indispensabilities of discipleship, and that even life itself must be given up, if need be, for My sake. And yet self-denying and dangerous as your position is, it is most exalted. You go forth in My name, at My bidding, to do My work. And as one who receives a righteous man in the name of a righteous man receives his reward, and one who receives a prophet in the name of a prophet, that is, shows in this his desire to receive what the prophet gives, and puts himself into a position where he can receive it, receives a prophet's reward, so he who receives you receives Me. For even a cup of cold water only, given in the name of a disciple, shall not fail of its reward (misthon, wage, or pay).

Certainly this is one of the most extraordinary events in all history. To send out twelve men on such a mission, clothed with such extraordinary powers, to send them out without allowing them to make the slightest provision, or to carry even any small change, to positively forbid them from making money, but to do, give and say all freely, to every one, everywhere, to go forth in His name, relying on His protection, and looking for support to Him alone who had said but a few days before that He had not where to lay His head, to act simply for Him, and out of love to Him, and to expect no reward on earth save suffering and death, and even as to success find it at best but little, and that little imperfect—this is unparalleled. Its very audacity is sublime. And the fact that men could be found ready to undertake such a mission is a phenomenon which can be explained only on the supposition that The Sender was Divine, and the sent the recipients of a life wholly beyond the domain of the natural, and yet a life wholly harmonious with it,

Having given them this commission and charge, Jesus left them, and continued His own labors, alone, teaching and preaching in the cities in that part of Galilee.

And He had scarcely departed before they started out two by two. They went not upon any road of the Gentiles (eis hodon ethnoon mee apeltheete), nor entered

(mee eiseltheete,) into any city of the Samaritans. Limiting their labors, as instructed, to the lost sheep of the house of Israel, they went through the towns and cities of Galilee. Wherever they went they proclaimed the Kingdom of the Heavens, and preached the gospel, and that men should repent. Up to this time they had wrought no miracles. But now everywhere they cast out demons, and healed the sick, anointing them with oil—the first time such anointing is mentioned. And these miracles being "signs" of the approach of the Kingdom were public, that is, wrought without regard to the worthiness or exercise of faith on the part of the recipient, and were wrought by a power, neither inherent, nor residing in them, but residing in Jesus, from whom it proceeded through them to the recipients.

Through what localities they passed, and how long their mission continued, we are not told. But their appearance, preaching and miraculous working would undoubtedly cause a great sensation. Men could not but look and listen, and think. More widely than ever would the news of this new era be made known, and the attention of the people be turned towards Jesus, But of this tour not one incident is recorded; and Matthew does not even allude to the tour, nor to their return. And yet success must have attended them. For when they returned they had much to tell Jesus of all the things which they had done and had taught.

While on this circuit Jesus heard of John's death from disciples. Matt. xiv, 6-12; Mk. vi, 21-29. While on this circuit Jesus heard of the death of that eminent man and servant of God, His own illustrious forerunner. His great career had closed in

outward gloom. The news which must have been most distressing to Jesus was brought by some of John's disciples in the name, it appears, of the whole body. After they had tenderly taken up and cared for the decapitated body of their dear and honored master, and had buried it, "they went and told Jesus." And this fact must have cheered Him in His deep distress. For it told Him that His message to John, sent the previous midsummer, had removed his doubts and misgivings, and had cheered his lonely hours. And, the fact that his disciples, now in their heavy sorrow, had turned to Him, showed that John's prison teachings to them to attach themselves to Jesus had now fallen upon receptive hearts.

From them was learned the manner of his death, the recital of which is sad, indeed. We have heard nothing from the noble man since he sent his embassy to Jesus. The loneliness of his prison hours were cheered by communion with his God; and its monotony was broken by interviews with Antipas. More than once had he had him brought from his cell to the palace adjoining, and there heard him gladly, and through his influence did many things. And he had so learned to appreciate his manliness and thorough



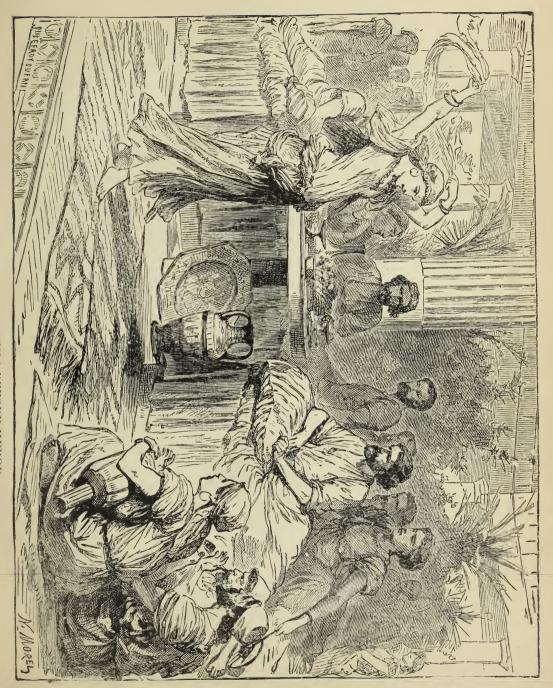
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honesty, that he, frivolous as he was, feared and respected him, and had saved his life more than once, perhaps, from the murderous malice of Herodias. Thus matters continued until the last of March, or beginning of April, A. D. 29. Then that wicked woman's hate was satisfied in the murder of this dear servant of God. Little dreamed he, and as little dreamed Antipas, as the bright sun on that morning flooded the palace, and lit up the gloom of the dungeon of castle Machærus, that before it would rise again a deed of blood atrocious and ineffacable, would blacken the king's character forever. It was his birthday. He, following his father-who had borrowed the custom from the Romans of observing the day with bacchanal celebrations, a pagan practice abhorrent to the Jews, -celebrated it with such magnificence that "the birthdays of Herod" had passed into a proverb when Perseus wrote.\* On this day Antipas made a great supper, and invited to it the great civil and military dignitaries of his province. And the glimpse which we have of the festivities of the guests shows that the day was given up entirely to riotous feasting. The revelry was at its height. King and guests were hilarious with wine. Suddenly . Salome, the daughter of Herodias by Philip Herod, her husband and step-uncle, entered the room. She had come at the request of her

<sup>[\*</sup>Jos. Ant. 19, 7, 1; Per. Sat. v, 180... Genesia, in the later, and in New Testament, usage means birth-day festivals, or celebrations. Rob., Mey., Olshausen, Lange. See note, pg. 155.]

mother, and without the connivance, apparently, of Antipas. She, a princely maiden, was attired in a dancing dress, and at once danced a dance most bewitching to the wine-excited men. Dress and dance were lascivious, and most degrading not only to her royal dignity as a descendant of the Asmonean line, but to all womanly dignity, and even to the decency of an ordinary Jewish girl. The effect was most intoxicating upon both guests and king. In his infatuation he promised her anything she asked, even to half his kingdom; and he bound his word with an oath. She had obtained what she sought. She left the banqueting hall, hastened to her mother's room, and said to her, What shall I ask? Her mother was the notorious Herodias. This wicked and licentious woman was the grand-daughter of Herod the Great by Marianna, the daughter of Boetus, the priest. She became the wife of Herod Philip I, her step uncle, who lived at Rome. There she met his brother Herod Antipas, conceived for him a guilty passion which he reciprocated, induced him to put away his wife, a daughter of Aretas, king of Arabia Petra, and then for him unblushingly abandoned her husband. She left her husband to connect herself adulterously with a man whose wife was alive. But while revelling in guilty pleasures with Antipas, and surrounded only with obsequious courtiers, a voice was heard. It was John Baptist's. As an authorized teacher of the Law, and as an authoritative prophet, he faithfully charged home on



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Antipas his sin: "it is not lawful for thee to have thy brother's wife." It was the voice of the eternal law of right sounding in his soul, and smiting his conscience. He could not stifle it. He would suppress him whose it was. Goaded on by Herodias, whom this word filled with madness and rage, he seized John and plunged him into a dungeon in castle Machaerus. His purpose was as vacillating as his life was frivolous. Now he would kill John, but feared the people. Now he would hear him gladly. But there was no such vacillation in Herodias. Her influence over Antipas was very great.\* She hated John, thirsted only for revenge, had before sought to kill him, and during all the months of his imprisonment, eyed him steadily like a tigress thirsting for blood. Now her opportunity had come, and she seized it. She instigated (probibazoo) her daughter, that is, urged her on, not only overcame all resistance on her part, but gave her definite instructions. With these she immediately returned, and with haste into the banqueting room, went straight to the king, and preferred her request-one bloody enough: "I will that there instantly (exautees) be given me John Baptist's head on a dish (epi pinaki)." The despot, sensual, weak, superstitious, unscrupulous and capricious as he was, was startled by a demand so blood-thirsty, unexpected, and made in such a daring way. He was at once awakened from the intoxication

<sup>[\*</sup>Jos. Ant., 18, 13.]

of the hour to the gravity of the situation. He was exceeding sorry. Not because the demand was unmitigatedly cruel and wicked, but because it placed him between two fires, the rage of Herodias and the fear of the people. But he could meet the latter better than the former. And this fact, aided as it was by his wrong oath, by his desire to please the girl, and by the indifference or desires of his guest and courtiers as to John's fate decided him. He at once sent a spekoulatora\* with a command to bring John's head to him. He crossed from the palace to the prison part of the castle, and to John's cell. The summons was very sudden, but it found John prepared. In a few minutes forth went the executioner, bringing the ghastly gift in a dish, which he gave to Salome, and she at once carried it to her vindictive mother.

Thus, at the early age of thirty-two, fell this great hero of God; the victim, through the dancing of a giddy girl, the malice of a wicked woman, and the wicked oath of a voluptuous king. It was a royal murder. And the disastrous defeat which shortly after Aretas inflicted upon the guilty king was regarded by the people as God's judgment upon him for this crime.† The life as it has passed before us shows John to have been one of the few truly great men which earth has ever seen. He was every inch a man, more than a

<sup>[\*</sup>Seo pp. 156 for meaning of term,] [+Jos. Ant., 18, 5, 2.]



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man, a hero, and more than a hero, a prophet and a saint, more signally honored of God than any other mere man mentioned either in the Old Testament or in the New. He is the only man to whom Jesus ever gave a lengthened testimony; and He declared that he was great, intrinsically, in character, and externally, in position—, the greatest mere man that had ever been born of woman. In massiveness and grandeur his character towers before us like some great mountain. And high and great his thoughts. In humility, selfdenial and self-renunciation, he never had but one peer. And He was his only peer in that moral courage, which is sublime and firm, and lasting as steel. He carried about with him to the end something of the terrible majesty of that blasted land in which he lived so long, and from which with him came forth those great words which introduced the new era. He sounded them forth with a voice that seemed to come from Heaven. He was the first man that for four hundred years broke the yoke of sin, and gave men the promise of deliverance from it. His words bravely and steadily spoken against all evil, show the manliness of his soul; and those that pointed to the coming salvation were the flaming truths which consume, and the shining light which consoles. To him belongs the alone, and the unspeakably exalted position of being the forerunner, baptizer and introducer to men of Jesus The Christ. His loyalty to God, to truth, to right, was of the very highest order, and their voice was his. He

sought not the praise, and so was wholly indifferent to the opinions of men. He lived sublimely above, and asked nothing from, the world, so could speak plainly to it. To it he pointed out Jesus, and then retired. And he paid the price which all such true greatness costs. He sealed his testimony with his blood. But the truth which he announced, and the influence which he exerted were most potential. One half of his three years' ministry was spent in a prison as a martyr. And yet the power which he exerted is a living force to-day. His death was the first seal upon the nation's doom, and changed the current of all history. And scarcely was he laid in the grave before from his blood rose a terrible cry which haunted the guilty king, and forced from him that strange and terrible cry of a tortured and torturing conscience, "John Baptist is risen from the dead."

And thus it came about. The guilty connection between Antipas and Herodias had been formed previous to Jesus' Galılæan ministry. His insulted wife had fled from the palace at Tiberias—a city on the southwestern shore of lake Galilee, which Antipas had built, and named after the emperor, and which was the most conspicuous monument of his long reign—to castle Machaerus, in which were both a palace and a prison. Thence she fled to her father's protection. He declared war against her unworthy husband, and inflicted upon him a disastrous defeat. This compelled Antipas to go to Machaerus, where, it seems, he remained

during the most of Jesus' Galilean ministry, up to this time. Absorbed in this war, or in his guilty pleasures and frivolous pursuits, he had heard nothing of Jesus, or if he had, since there was nothing political in his mission, thought nothing about Him. But he had now, it would seem, returned, a short time after his birthday festivities, to Tiberias, the capital of his tetrarchate, a description of which we will give in section VI. This brought him into the region where Jesus was well known. He found all Galilee filled with his fame. He heard of all that was done by Him, and he was much perplexed (dieenosei, was hovering between apprehensions,) and disturbed. heard the various opinions which agitated the public mind concerning Jesus. Some said that Elijah had appeared; others, that one of the old prophets had risen again. Some even went so far as to say, that John Baptist was risen from the dead. All this perplexed him still more. He knew the Jewish ideas about resurrection and bodily identity. The fear arising from his accusing conscience made him superstitions. And recognizing, what some moderns try to deny, the reality and power of Jesus' miracles, he explained them by the greater miracle of resurrection. Turning to his servants, among whom was Chuza, the husband of Joanna, a disciple of Jesus, and among whom would be frequent mention of John,\* he said to

<sup>[\*</sup>It may be that it was through Joanna that Manaen, Herod's foster brother (Acts xiii, 1), was led to think about Jesus.]

them, "this is John Baptist; he is risen from the dead; and therefore do the (hai) powers work in him," This was the most credible explanation to his uneasy mind. Only one returned to life could do the great works which Jesus was doing. And, not from a desire to arrest Him, nor to hinder Him in His work—for of this the Narratives give not the least intimation—but, from whatever other motive, he desired to see Him.

While these things were occurring at the castle Machærus, and at Tiberias, Jesus' fifth circuit and the mission of the Twelve were drawing to a close. It was at this time that He heard of the death of God's dear and honored servant. This event had a most important bearing upon the direction of His own ministry: more significant, if possible, than the bearing his arrest had upon the introduction of His Galilæan ministry—a fact with which the reader has been made acquainted. It changed the direction of His ministry, and, virtually, that of the destinies of the Jewish people. While John lived the opportunity was still afforded to the nation to accept John as the forerunner: "If ye will (thelete) to receive (dechasthai), i.e., him (Matt. xi, 14), he is Elijah. He will be the messenger promised through Malachi (iv), and if he be received as such, I will be your Messiah, and the Kingdom of the Heavens will at once be introduced. John's death took away all opportunity from the nation to receive Jesus as their Messiah. And it also gave Jesus a clear indication of what His own fate was

to be. He must be killed; the introduction of "the Kingdom of the Heavens" must be postponed, and His own ministry must henceforth be conducted with both these ends in view. Nothing now remained but for Him to return to Capernaum, there wait until the Twelve were gathered unto Him, and then, without any stay, start upon His sixth circuit, and in it begin that new direction in His ministry, of which He had given intimations in His parables, and which John's death had now made a necessity.

## SECTION VI.

## JESUS' SIXTH CIRCUIT.

Incidents: Heals the sick—Feeds 5,000 men, besides women and children—Spends the night alone, in prayer—Early in the morning walks across the lake, on the water—Rescues Peter from drowning.

Places: Northeastern coast of Lake Galilee—a mountain—the lake.

Time: One day and one night in April, A. D. 29.

Matthew xiv, 13-21; 22-33; Mark vi, 30, 31; 30-44; 45-52; Luke ix, 10a; 10b-17; John vi, 1-14; 15-21.

In Capernaum the Twelve give Jesus an account of their mission. His word to them. Mk. vi, 30, 31; Lk. ix, 10a.

And the apostles, when they were returned, gathered (gather, R. V.,) themselves together unto Jesus, and (they, R. V.,) told (apengeilen, Matt, dieegeesanto, de-

clared, Lk.,) unto Him all things, both what (whatsoever, R. V.,) they had done, and what (whatsoever, R. V.,) they had taught.

And He said (saith, R. V.,) unto them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they

had no leisure so much as to eat.

Jesus, with the Twelve, departs to the northeastern coast of the lake.

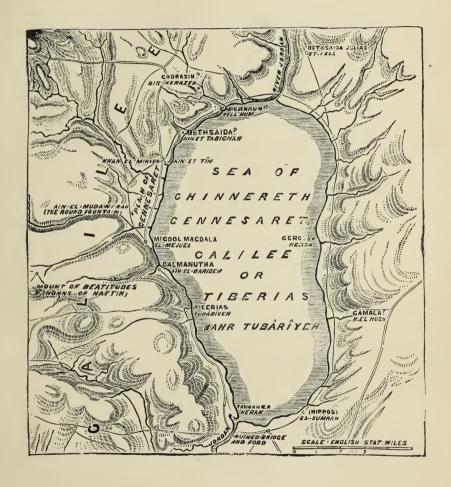
(Now, R. V.,) when Jesus, just about the time of the return of the Twelve, heard of the death of John,

He departed (withdrew from, anechooreesen, R. V.,) thence, and went by ship (in a boat, R. V.,) to a desert place apart.\* And He took them (the Twelve,) and went aside privately by ship (withdrew apart in a boat, R. V.,) over (to the other side of, R. V.,) the sea of Galilee, which is the sea of Tiberias, to a desert place belonging to the city called Bethsaida (to a city called Bethsaida, R. V.).+

Great crowds and the people (hoi ochloi, the crowds,) saw them departing (going, R. V.), and many knew Him (them, R. V.). And (they seeing, R. V.) because they saw His miracles (the signs, ta scemeia,) which He did upon them that were diseased (sick, R. V.), the people (crowds, ochloi,) when they heard thereof, and many knew them (perceiving it, R. V.,) followed Him on foot. And they ran there together on foot (from R.V.,) out of all the cities, and outwent them, i. e., those in the boat, and they came together unto Him (them, autous, Tisch.).

<sup>[\*</sup>John's "after these things, &c.," vi, 1, refer to what he had given in chapter v. And the events he there mentions had occurred a year before.

<sup>[+</sup>See Alford. Meyer, Lange, Westcott and Hort., on the diversity of readings in this passage.



THE LYSHARY

OF THE

And Jesus\* went (came, R.V.,) forth out of the ship. And when He came out (forth, R. V,), He saw a great multitude (crowd), and He was moved with (had, R. V.,) compassion toward (on, R. V.,) them, because they were as sheep not having a shepherd: and He received (welcomed, R. V.,) them, and spake unto them of the Kingdom of God, and began to teach them many things. And He healed their sick—healed them that had need of healing.

And He went up into a (the, ta,) mountain, and there He sat with His (the, toon,) disciples.

And the passover, a (the, hee,) feast of the Jews, was

nigh.

And when the day began to wear away—was now far spent—when it was evening (even was come, R.V.,)
—when Jesus then lifted up His eyes, and saw a great
company come unto Him, (Jesus, therefore, † lifting up His eyes, and seeing that a great multitude cometh unto Him, saith unto Philip, Whence shall we (are we to, R. V.,) buy bread that these may eat?

And this He said to prove him: for He Himself

knew what He would do.

Philip answered Him, Two hundred pennyworth (deenarioon, a Roman silver coin, fifteen cents,) worth of bread (artoi, loaves,) is not sufficient for them, that every one (R. V. omits,) of them may take a little.

His disciples—the Twelve—came unto Him, saying -coming unto Him, said, This is-we are here in-a desert place, and the time (hora, hour, i. e., of the evening meal,) is now (heedee, already,) far past: send them —the crowds (tous ochlous,) away, that they may go

<sup>[\*</sup>The best Mss. omit Ieesous.]

<sup>[+</sup>John's oun, from the fact that the passover was nigh.]

into the towns (koomas)—the villages (koomas), and country round about, and lodge (katalusoosin), and get (euroosin, find,) vituals (episitismou)—and buy (agorasoosin,) themselves bread: for we are here in a desert place, and they have no bread (artous, loaves,) (food, broomata, R. V.): for we are here in a desert place, and they have nothing to eat.\*

But He—Jesus—answered and said unto them, They need not depart (have no need to go away, R.V.); give

ye them to eat.

And they say unto Him, Shall we go and buy two hundred pennyworth (denarioon, about \$34.00) of bread artous, loaves), and give them to eat?

(And, R. V.,) He saith unto them, How many loaves

have ye? go and see.

Matt, Mk., Lk.

And when they knew, they say—said—unto Him, We have here no more but (than, R.V.,) five loaves and two fishes; except we should go and buy meat (food, broomata, R. V.,) for all this people (laon).

John.

One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here which hath five barley loaves, and two (R. V. omits,) small fishes: but what are they (these, R.V.,) among so many.

And He said, Bring them hither to Me.

And He commanded (keleusas) the multitude (multitudes, R. V., ochlous, crowds,) to sit down (recline, anaklitheenai,) on the grass. Now there was much grass in the place. And He commanded (epetaxen) the disciples (that all, R. V.,) sit down by companies (ana-

<sup>[\*</sup>The R. V., after Tischendorf, and other critics, omits heautous artous, and ouk echousin, and translates ti phagoosin, by, somewhat to eat.

klinai pantas symposia symposia,) and said unto them, Make (poiesate) the men sit down (anapesein), by fifties in a company (in companies about fifty each, R.V.,) upon the green grass.

And they did so, and made them all sit down (re-

cline, aneklinan).

And they—so the men—sat down (anepesan) in ranks (prasiai prasiai,) by hundreds and by fifties, in number about five thousand.

miracle.

Jesus multiplies food.
His nineteenth recorded loaves and the two fishes.
And when He had taken

them He looked up—He, looking up—to Heaven, gave thanks (eucharisteesen), and blessed (eulogeesen) them, and brake the loaves, and gave the loaves to the—His—disciples to set before them—the multitude (too ochloo), and the disciples to the multitude (tois ochlois, the crowds)—to them that were set down (tois anakeimenois); and likewise of the two fishes divided He among them all, as much as they would.

And they did all eat (all ate, ephagon), and were

filled (echortastheesan, were satisfied).

(And, R. V.,) when they were filled (pleestheesan), He said (saith, R. V.,) unto His disciples, Gather up the fragments (broken pieces, R. V.,) that remain (over,

R. V.,) that nothing be lost.

Therefore (so, R. V.,) they gathered them together (up, R, V.). And they took—there was taken—up of the fragments (broken pieces, R. V.,) of the five barley loaves which remained over and above unto them that had eaten, twelve baskets (kophinous) full, and (also, R. V.,) of the fishes.

And (hoi esthiontes, they eating,) they that did eat—

had eaten of (ate, R. V.,) the loaves were about five thousand men, besides women and children.

Impression that the miracle acle made upon the crowd which witnessed it.

Then those men, when they had seen the miracle (seemeion, sign, R. V.,) that Jesus did, said, This

is of a truth that Prophet that (cometh, R. V.,) should come (ho propheetees ho erchomenos, the prophet, the coming one,) into the world.

When Jesus therefore perceived (Jesus therefore perceiving, R. V.,) that they would come and take Him by force, to make Him (R. V. omits a,) a king (autou basilea, Him king), He straightway constrained His disciples to get into the ship (boat, R. V.,) and to go before Him unto the other side, the western, of the lake, unto Bethsaida, while He sent (eoos apolusee, until He should send, R. V.,)—while He (Himself, R.V.,) sent (sendeth, apoluci, R. V.,) the multitudes (ochlous) away.

And when He had sent the multitudes away (after He had taken leave of them, R. V.,) He departed Jesus' sixth redayer. (apeelthen, fled or escaped again, pheugei palin,) and went up into a (the, to,) mountain, apart, Himself corded prayer. And when the evening was come, He alone, to pray. was there alone.

And when even was come His disciples went down unto the sea, and entered into a ship (boat, R. V.), and went (were going, R. V.,) over the sea towards Caper-And it was now dark, and Jesus was not (had not yet, R. V.,) come to them. And the sea arose (was rising, R. V.,) by reason of a great wind that blew. And the ship (boat, R. V.,) was now in the midst of the sea,\* tossed with (distressed by, R. V.,) the waves: and He alone was on the land. And He saw them toiling (distressed, R. V.,) in rowing; for the wind was contrary to (enantioos, against,) them. So (therefore, R. V.,) when they had rowed about five and twenty or thirty furlongs (stadia, about three and a half or four miles), and in-about-the fourth watch of the night, i. e., between 3 and 6 A. M., Jesus went—cometh—unto them, walking upon the sea, and would have passed (eethelen parelthein, wished to pass,) by them. And-but-when they-the disciples—saw Him walking upon the sea, and drawing (ginomenon, being,) nigh unto the ship (boat, R.V.) for they all saw Him—they were troubled; for they supposed that it had been, and cried out, saying, It is, a spirit (phantasma, an apparition, R. V.,) and they were afraid—they cried out with fear.

And immediately Jesus spake unto—talked with them, and saith unto them—saying—Be of good

cheer; it is I; be not afraid.

And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water.

And He said, Come.

And Peter (went down from the boat, and, R. V.,) when he was come down out of the ship, walked on the water to go (come, R. V.,) to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried (out, R. V.,) saying, Lord, save me.

And immediately Jesus stretched forth His hand, and caught (took hold of, R. V.,) him, and said unto him, O thou of little faith, wherefore didst thou

doubt?

 $<sup>[*</sup>Many\ Mss.\ have\ ``was\ many\ furlongs\ distant\ from\ the\ land."]$ 

And He went up unto them into the ship (boat, R. V.). Then they willingly received (they were willing therefore to receive, R. V.,) Him into the ship (boat, R. V.), i. e., as soon as they knew that it was Jesus. And when they, i. e., Jesus and Peter, were come (gone up, R. V.,) into the ship (boat, R. V.,) the wind ceased.

And they that were in the ship (boat, R. V.,) were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of (concerning, R. V.,) the loaves; for (but, all.' R. V.,) their heart was hardened. And they came and worshipped Him, saying, Of a truth Thou art The Son of God.

And immediately the ship (boat, R. V.,) was at the

land whither they went (were going, R. V.).

Just about the time that Jesus had heard of the death of John the Baptist, the Twelve returned from their first preaching tour to Capernaum, where Jesus had arranged to meet them. They had not taught, it seems, in any synagogue, rather from house to house; and had preached "the Kingdom of the Heavens." It had not been a triumphant tour. But they had been blest, and had been a blessing, and had learned much to fit them for future service. They had much to telt Jesus of successes and failures, and at once went to Him. They found Him surrounded, as usual, by crowds. He had been absent from Capernaum for some time. And no sooner was it known that He was at home than the people came flocking to Him, bringing their sick with them. It was just before the great

annual festival of the Passover. Persons from the more distant parts were beginning to gather in groups at Capernaum and other lake cities. They had not yet been formed into companies, and though they had their traveling baskets (koophinous,) with them, had not yet filled them with provisions for the three days' journey to Jerusalem. These had heard of the wonderful Jesus. Being where He was, they must see and hear for themselves. And these formed part of the stream of people which the Twelve saw coming and going, and surrounding Jesus, and being taught and being healed by Him.

Soon as they returned they told Jesus all things, both what they had done, and what they had taught. This was very gratifying to Him. It showed both their high, personal regard for Him, and their fidelity to their trust. They had conducted themselves and their mission in a manner that won His regard. They had wisely used the grace given. This showed their fitness for their position, and their preparedness to receive an advance in His school. This called for further instruction. They must be taught, also, how, through increasing genuine lowliness, to overcome all pride of position and success. For all this they must be alone with Him. Besides, they could not but have been sad. For from Him, doubtless, they then learned of the death of John, a fact which must have affected them very deeply, as it had Jesus Himself. Some of them had been his disciples. From him first had they

heard those great lessons which had changed their own lives and histories. He first had told them of that Kingdom which they had just been proclaiming. He had first pointed out to them Jesus as "The Lamb" and "The Son" "of God." Rest with Jesus would relieve this gloom. But no rest could be found where the concourse was so large, and the pressure to see, hear, and be healed was so great that they had no leisure, even so much as to eat.

Therefore it was not from fear of Herod Antipas,\* nor from disquiet at his expressed wish to see Him, for He returned to Capernaum the next day, but to give rest and private instruction to the Twelve, that Jesus said unto them, "Come ye yourselves into a desert place, and rest awhile;" and that He privately withdrew with them, by boat from Capernaum.

Sailing a little east by north, the boat passed over the northern part of the lake, which John, for the clearer understanding of the Gentiles who knew it only by that name, calls Tiberias. He went to a desert place belonging to Bethsaida in Gaulonitis. This place must not be confounded with Bethsaida in Galilee (Jn. i, 44, xii, 21), of which all that now remains is the small village of Ain et Tabighah, with its copious stream and immense fountains. This was the birth-place of Andrew, Peter and Philip, was on the western shore of the lake, and was the point to which Jesus directed the disciples to sail, at the close of this day. That was Western, this was Eastern Bethsaida.

<sup>[\*</sup>He had returned from castle Machaerus, and was, perhaps, at his capital Sepphoris, which had been re-built and made a handsome city, or at Tiberias, which he had founded on the lake shore in the plain of Gennesaret, and had named after the emperor.]

It had formerly been a village. But Herod Philip had rebuilt and adorned it, had made it a city, and called it Julius-Bethsaida-Julius-after the daughter of the emperor. And at this very time the town was talking of the splendid tomb which he had just built for himself, and in which he, afterwards, with special obsequies, was buried. The city was built on or near the eastern bank of the Jordan, not far from where it empties into the lake.\* To the west stretched out the wide track of black basalt, rough and barren, reaching from the marshes of the Jordan over which buffaloes ranged, to Capernaum and Chorazin. To the south was the table land of Batihah, a level plain, rich, but incapable of cultivation, and running up into a mountain bleak and barren. The south-eastern angle of this plain was the point where the boat landed at this time.+ And so little was the impression which the stupendous miracle wrought there this day, and the one wrought near the city some time later, made upon the people, that upon this Bethsaida Jesus, when He finally left Galilee, pronounced a woe.

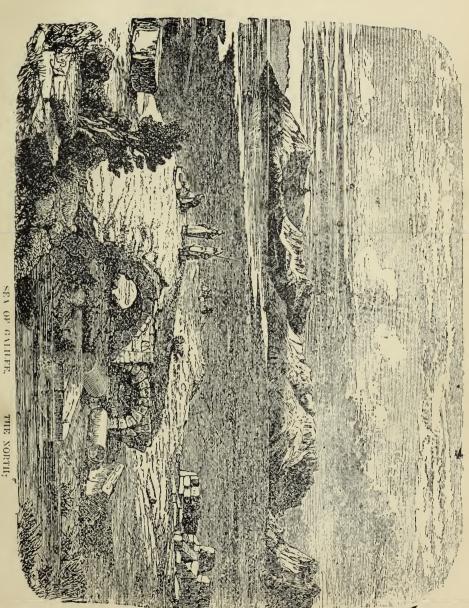
That region was not populous like the western shore; and that spot was without inhabitants. There Jesus sought\*seclusion; but in vain. His hold on the people was too great. Those with Him when He gave the order to embark, watched the necessarily public

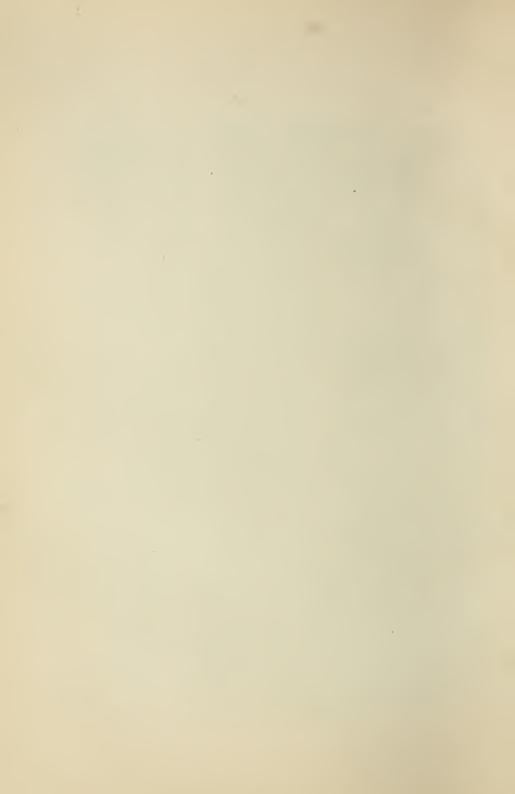
<sup>[\*</sup>Jos. Ant., 18, 2, 1; Bell. Jud., 3, 10, 7; Pliny, v, 16.]

<sup>[+</sup>Thompson, Land and Book, ii, 22; Porter, Hand Book, ii, 426.]

preparations for departure. They saw the boat start. They watched it long enough to see its course. Then occurred one of those extraordinary incidents, so frequently occurring in Jesus' life. The crowds poured forth out of all the cities in that section, and followed Him. Most of them were well; but many were suffering from various ailments. They could not, for whatever reason, go by boat. So they flocked after Him by land, and on foot, in number many thousands. The road from Capernaum all along the northwestern turn of the lake was alive with people. The distance by boat from Capernaum to Bethsaida-Julius was about three miles; but around the lake was five or six. Yet such were the rapid movements of those walking, from their anxiety to see and hear Jesus, and be healed, that they actually outwent the boat, and were on the plain, waiting for Jesus, when it arrived.

Soon as it touched the shore, Jesus, while going forth (exelthoon, Matt., Mk.,) from it, saw the great crowds which had assembled, and were assembling. Part of them, at least, were those who, seeing the signs that He was constantly doing (ecoroon ho epoiei)—the participle expressing the delight which they experienced—followed Him. Their faces were, perhaps, familiar. Their regard for Him certainly was strong. He had sought seclusion. This, He saw, He could not now obtain. Those crowds were His Father's signal, which He at once regarded. They were a shepherdless flock. They had come to be blest. He







SEA OF GALILEE: THE NORTH-WEST COAST

was moved, as He had been before, with compassion. He gave them a tender welcome (dexamenos). He spake to them of the Kingdom of God, and taught them many things. All felt the power and the blessing which the words gave, flowing from His lips; and the sick blest His name, for He healed those that had need of healing.

Having blest the people, He went up with the Twelve into the adjoining mountain, and sat down with them.

But not long were they alone. The crowds would not depart. And how could they! He had fed them with the bread of life. He had healed their sick. If He had nothing to say or do for them, it was a comfort to be near to Him, and to look upon Him. very presence made them happy. They knew that He had gone up into the mountain. Forgetful that it was getting late, and that they had had nothing to eat since breakfast, they, instead of going home, had, perhaps, one by one, in little groups followed Him up into the mountain. He, lifting up His eyes, saw the great company coming. It was so near the close of the first evening (which included the hours between 3 and 6 P. M.), that the usual supper hour had already passed. In their eagerness to see and hear Him they had forgotten the necessities of the body. They had brought no food with them. They could not procure any there. They were hungry and tired. Night was coming on. And John's remark, "the passover

was nigh," placed directly before "Jesus therefore (oun) lifting up His eyes," &c., shows us what was passing in His mind, and what was His joy as He saw the crowds coming up the mountain-side to Him. He, who loved man with a love which Paul calls philan-thropia (Tit. iii, 4), who cared for the body as truly as for the soul, and to whom no suffering was an object of indifference, now felt for this exhausted crowd, and determined, for their relief, to spread a feast in the wilderness. The signal was Divine, it must be obeyed. The impulse was spontaneous, it must be gratified.

Knowing what He was about (emellen) to do, He introduced the subject by a question to Philip which was given him to prove his faith, and which shows the tender relationship existing between Himself and the Twelve, Can you work out this problem? Whence shall we buy bread that these may eat?

Philip thinking not of The Father's power to work a miracle, and judging from the size of the crowd the amount of provision that would be needed, answered, in evident surprise at the question, "two hundred denarii of loaves are not enough to give each of them a little."

The question agitated the Twelve. Coming to Jesus they said, "This is a desert place. The supper hour has past. Send the crowds away that they may go into the villages (koomas), and country around, and find and buy food (broomata, Matt., ti phagoosin, Mk., episitismou, Lk.,) for themselves.

Send them away! but it is too late to do that. You advise them to get food! Well, there is no need for them to go away to get it: "give ye them to eat."

This word struck them with dire dismay. It placed them in a most pitiable position. They had no food for such a crowd, no opportunity to buy it, and no money to buy it with. It would require, so they said, more than two hundred denarii;\* and that was all they had in the common purse. But that was not enough. The demand was for the impossible. But they said, showing their readiness to part with it all, "Shall we go and buy two hundred denarii of loaves, and give them to eat?"

He then said, How many loaves have ye? go and see.

Presently, they returned, and Andrew reported that one trader's or baker's little errand boy or bread vender (paidarion,) present had five barley loaves—the bread of the poor (Jud. viii, 13)—and two fishes (duo ichthas,) prepared as a relish to eat with bread (opsarion).† "But what are they," said he, "among so

<sup>[\*</sup>The denarion was the chief Roman silver coin from the beginning of the coinage of the city to the early part of the third century. Its value was about fifteen cents in our money. Two hundred of them would be equivalent, considering the relative values of the purchasing power of money then and now, to about \$150.00.]

<sup>[†</sup>Opsarion, a diminutive from opson, from optaco to cook, was a familiar Galilæan word for a relish made of small fishes, cooked or pickled, to be eaten with bread. Probably something like our sardines.]

many." And the rest of the disciples declared that they had no more than this, except they should go and buy food (broomata) for all this people.

This information did not disturb Jesus in the least. "Bring them," said He, "to Me."

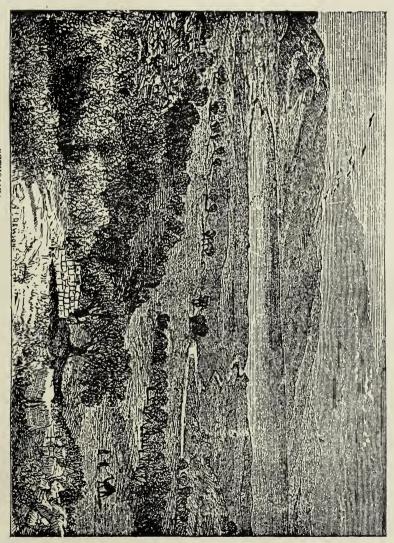
They did this. Then He commanded the crowds to recline, and the disciples to make the men recline in spaces separately and carefully marked off like garden beds (prasiai), in, perhaps, two semi-circles; the outer one of 30 hundreds, and the inner one of 40 fifties. Yet they were near enough to be companies partaking of meals together (symposia symposia). And as they thus reclined on the green grasses (chortous), which (for now it was spring-time,) beautifully and richly carpeted that usually barren place, they looked in their many colored dresses like so many garden beds (prasiai prasiai). This arrangement made them all easily served and easily counted. And it was found by actual count that there were about five thousand men, many of them heads of families; besides the women and children, who were served promiscuously. What a sight! What thoughts would it awaken!

Then in the midst of a silence, breathless, painful almost, Jesus taking in His hands the loaves, baked in the Jewish form, and in shape like a plate, and the opsarion, stepped forth into their midst. Every eye was on Him. Every breast was heaving with emotion. Every heart was asking, what next? His every action is minutely recorded. First, having taken the bread

and opsarion in His hands, He, perfectly sure of the blessing which He was about to receive and bestow, looked up to Heaven, and gave thanks such as did the Jewish father before meals. And if He used the usual form, we knew what were His words, whether He spake in the Hebrew, Aramæan or Greek: "Blessed art Thou, Jehovah, our God, King of the world, who causes bread to come forth from the earth." Having given thanks (eucharisteesen,) He blessed them (the loaves and fishes, eulogeesen autous). He, who in the wilderness would not change stones into bread for His own sustenance, bestowed upon this food such an actual blessing, according to His faith, that, as He gave and kept giving (edidou) it, it kept increasing until thousands were satisfied. And this action made upon both the Twelve and the crowd a very deep impression. For they connected the miraculous supply with it. Then He brake the loaves, and gave to the disciples to give to the crowd. And they multiplied as He brake and distributed, for neither bread nor opsarion gave out. And all ate until all were satisfied. Then He gave a word than which none more sublime was spoken by Him on that day, and which shows most fully that His act, to us a stupendous miracle, was to Him simply natural. In bestowing benefits God places before us the combination of boundless profusion with true frugality. So here, having in the grandest way fed thousands, Jesus commanded the the Twelve "gather up the broken pieces that nothing be lost." Beautiful economy blended with royal munificence. The lesson is of richest value. While trusting God for the future, be careful of what you have; to waste not what you have, and to bless God for the little is the way to get more. The Twelve acted as Jesus commanded. Each one going out into the crowd with a willow traveling basket in his hand filled it with the broken pieces of the bread and fishes. More was left than had been furnished when the supper began. And these twelve baskets full were Jesus' answer to the question of Philip and Andrew, "Whence shall we get bread for all this crowd?"

What a wonderful picture! The blue waters of the lake rippling along the shore; the barren mountain and plain covered with grass; Jesus in the midst of the people supplying their bodily wants; they eating in amazement of food prepared miraculously; the sinking sun shedding his departing rays over the whole scene. It were enough to fire the imagination of the poet, if it were not grander than all poetry. The reality of the miracle which is recorded by all four writers, and the only Galilæan one mentioned by them all, is seen in the discourse rooted in it, and, also, in the great impression it made upon the people, and in its result. They knew that Elijah had fed the Sareptan widow for months upon a little meal and oil, and that Elisha had fed a hundred men with twenty loaves. But in all their history nothing had ever occurred like this. The Rabbis had said that the Prophet whom

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BETHSAIDA.

THE LIDRARY OF THE

Moses had fore-announced (Deut. xviii, 18), would, like him, feed the people with manna. This Jesus could feed thousands as well as heal the sick. He must be that Prophet, erchomenos, the Coming One into the world. We can little realize what tumultuous feelings, what intense excitement moved that crowd as this conviction seized it: "This Jesus before us is no less and no other than He for whom the nation has longed and waited so long." The impulse to take Him by force and make Him King was irresistible. A temptation terrible, a lesson fearful. King He was. As King had He presented Himself to the heads of the nation, and had been by them rejected. The nation could not now accept Him as King. This, John's death made impossible. This movement, hence, was alarming. And for another reason. It showed Him that all His teaching had not lifted the people above their carnal Messianic hopes. It, hence, for this reason, also, must be stopped at once. So Jesus at once called the Twelve together, and told them that they must get into the boat, and go away at once, while, or until He sent the crowds away. Whether from their late experience on the lake,\* or because His presence was such a blessing, or because, if they took the boat they could not see how Jesus could get back, except by foot, alone, and in the night, or because they were to a greater or less degree influenced by the schemes of the crowd, they

<sup>[\*</sup>See pp. 99, 100, 109-117.]

were, from whatever cause, reluctant to leave. Jesus had, and promptly, to act with authority. He constrained (eenegkasen) them to get into the boat and to start for the other side of the lake.

By this time it was near the second evening, i. e., the time when the first star appeared.\* The boat left the shore. Then Jesus at once dismissed the crowd, and fled, or escaped the second time from its presence and pressure (palin phugei). Up into the mountain He withdrew. And by the time He had reached His seclusion, night had settled upon the earth, and upon the little boat which had not yet gone far on its way.†

Before following Him there, or the disciples on the lake, let us look at the great miracle itself. It was wrought in faith, by the power of The Spirit, and along the lines of the Divine acting. It was creative in this, that it was done by Divine power. Jesus, in it, multiplied food out of already prepared food, and the same in kind as it was precisely, both in quality and nourishing power. It was not teras, a wonder, but seemeion, a sign. Not the kind mentioned in prophecy, or in Jesus' answer to John, as Messianic. Nor was it like any one wrought in His Judæan ministry, nor in His Galilæan, prior to the death of John. We

<sup>[\*</sup>John, vs. 15, Mark, vs. 47, and Matthew, vs. 23, all speak of this second evening, which Matthew and Mark carefully distinguish from the first evening, when the miracle was performed, Matt, vs. 15, Mk., vs. 34, Lk., vs. 12.]

<sup>[†</sup>The T. R. has anechooreese in Jn., vs. 15, which is retained by Lange and Alford. Matthew has anebee, and Mark apeelthen,]

have seen the strong intimations given in His parables -spoken by Him, not as The Messiah of the Jews, but as The Son of Man-of the intended change in the direction of His ministry, and the reasons for that change. John's death, which so deeply affected Jesus personally, made those intimations certainties. Henceforth His ministry must be that of Him as The Son of Man, as well as The Messiah. As such, all the forms and forces of nature were under His control (Ps. viiii). As such, He now fed thousands with a few loaves and fishes, as He had, before entering upon His public ministry, turned water into wine. The argument from it is most convincing. I feed the body with bread. because I am the Bread of life: I can therefore feed the soul. It gave Him the foundation for that great discourse which, on the following day, He delivered in the synagogue in Capernaum, and in which He spoke for the first time of the salvation of persons—a salva. tion which, as He then showed, is obtained by receiving Him as the Bread from Heaven. And it, also, so full of truest, tenderest human sympathies, is the brilliant start of those magnificent streams of genuine refreshment and of christian charity, ever since flowing through the world from the human heart thus struck, as from the rock smitten by Moses the waters gushed out.\*

It was a public miracle in this, that it was wrought

<sup>[\*</sup>Pressanse.]

freely, and without the solicitation, expectation or exercise of faith on the part of the recipients. It was a revelation of character of which they had had no conception. But it was also a private one, in this, that it was done for the instruction of the Twelve. had given them a commission to preach "the Kingdom of the Heavens," and authority and power, also, over all diseases, and all the demons. They had told Him all that under it they had said and done. He must begin to introduce them to the presently new features of their ministry. And now in a most profound and impressive way He taught them a new lesson of their own emptiness, of His fulness, of their entire dependence upon Him, and of how they could rely upon Him for everything. After such an exhibition what could He not do, what want not meet, what not accomplish for them through living and large faith in Him, what blessings not bestow, through them, on men!

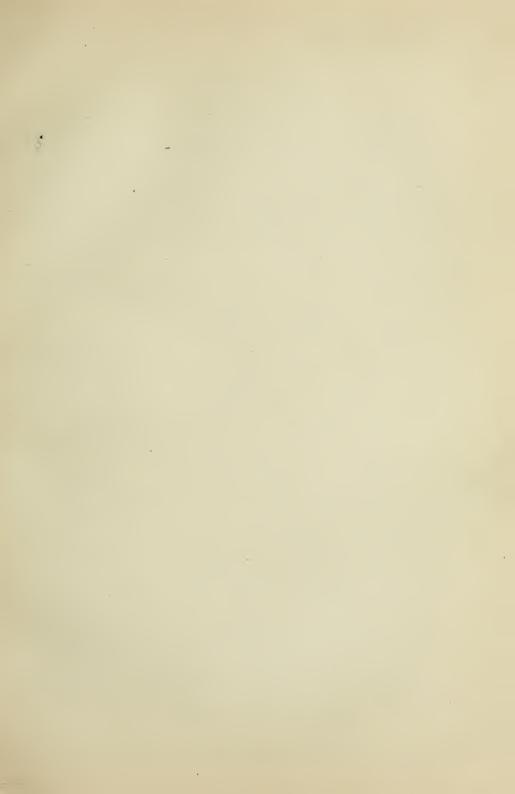
We left Jesus on the mountain. On His first visit to it on that day He was accompanied by the Twelve. Now He is there alone. He is there to pray—the second night, since His Galilæan ministry began spent by Him in a mountain, alone, in prayer. The last all-night prayer had been necessitated by the need of helpers, owing to the increasing demand of the work, and was followed the next morning by the choosing of the Twelve.\* This one was necessitated by the conjunc-

<sup>[\*</sup>Holy Life, Part III, pp. 237.]

tion of certain diverse facts: He had been rejected by the heads of the nation, and twice at Nazareth. Yet so immensely popular was He, that the people would force Him to be King-a thing both unwise and wrong. Yet, again, so easily were they influenced by the Pharisees, whose relentless hostility He knew, that they would suddenly change. Before Him, as He saw clearly, was that change as to the direction of His ministry, which the death of John involved, which would end, not on the throne of His father David, but on the cross. For the new position, work and conflicts which this change involved, He must gird Himself by fresh accessions of strength. Therefore He prayed. And so much had He to talk to His Father about, so much about to pour out His soul before Him, so much, also, to receive from Him, and so much did He delight to be alone with Him, that all the hours from dark until about the fourth watch of the night He was alone, in communion with His Father, on that mountain side.

While He was there, His disciples were struggling with the waves. He had told them to go before Him to Bethsaida-Julius while He sent the crowds away. Apparently, He was to walk along the shore to that point, and there be taken aboard. But after the darkness had come on, and while the boat was still heading towards Capernaum, Jesus had not yet come to them. Perhaps there was an agreed-upon signal by which they were to know when, and at which point, to land. And

· they were slowly sailing along near the shore waiting for that signal when the calm waters were suddenly agitated by one of those rainless wind storms which rush with such fury through the rocky gorges around the northern and eastern sides of that sea. This one, it seems, came from the north west. The sailors had to take in all sails; and all efforts to reach Bethsaida-Julius by the oars were fruitless. The wind was against them; and with all their rowing they could not even head for Capernaum. As early as during the first watch, i. e., between 6 and 9 P. M., the boat was driven out into the middle of the lake, between three and four miles from where they had started, and southerly to opposite Gennesaret. For some eight or ten hours they toiled laboriously at the oars, but accomplished nothing. They knew not how soon they might go to the bottom, wished for day, and thought, perhaps, that their Master had left them to the mercy of the winds and the waves. But He had not. cared for them. The night was clear. The whole heavens were lit up with the brightness of the stars. And the moon, then near full, was shedding its silvery light upon the troubled waters. From His mountain height He could look far out over the waters, and He saw their distress, as the little boat tossing on the waves, was driven far out of its course, despite all their laborious efforts with the oars. It was now about the fourth watch of the night, i. e., between 3 and 6 A. M. His prayer was ended. He was strengthened, glad-





JESUS WALKING ON THE SEA

dened, glorified by it. His first duty was the relief of His worn out and helpless disciples. And to that He at once addressed Himself. Leaving the mountain side He went down to the shore. The Creator walks in His creative power upon the waves of the sea (Job ix, 8). Here, and now, The Son of Man, in the might of that pure and perfect faith to which everything is subject, and in the power of The Spirit, by whom He was indwelt, working a miracle upon His body, He, coming forth from the place of prayer, walked with the fierce wind upon the boiling sea a distance of nearly four miles. And He walked as calmly and as firmly as upon a marble floor-by no action of His own Divinity, but by the going forth of His inner human life. As He came toward the boat, all the Twelve saw Him (theosousin, the verb indicates both unexpectedness and a fixed and earnest gaze), and so did the crew. That sight, of a human being walking so calmly on such agitated waters, and in such a furious gale, was enough to appall them. To their highly excited imaginations one thing only was apparent. They all cried out, phantasma, apparition!\* And as the terrifying word was spoken, they all, seeing Him coming on and nearing the boat, cried out from fear. What a contrast to His own tranquil spirit! He was walking as if He willed (eethelen) to pass by them. But this cry

<sup>[\*</sup>The word is found (in both Matt. and Mark,) here only in the New Testament.]

stopped Him. Lest His majesty, miraculous nearness, and calm walking on the waves should terrify them still more, He spake His great and calming word, "Be of good cheer; it is I." And then He added that great word so often used by Jehovah in the Old Testament, and now again used by Himself, "Fear not."

All knew those familiar tones. All were fully calmed, it seems, by those assuring words—all save one; the excitable and impulsive Peter. He had a high and courageous faith, but here, presumptuous. He should have believed Jesus on His bare word. And he did, but not firmly. "Lord," He cried out, "if it be (ei su ei) Thou, command me to come to Thee upon the waters (hudata)." His words show recognition and surprise, shaded by misgivings. He was not sure that it was Jesus. But he was sure that if it was He, and if He bid him—for otherwise he would not start—that He could enable him—such was his faith in Him—to walk to Him upon the waves.

With that holy wisdom which ever characterized Jesus in His private instruction to His disciples, as in all things, He simply said, "Come:" that is, if your faith be strong enough, *i.e.*, on the waters and to Me.

With his accustomed boldness Peter, descending from the boat, walked upon the waters, and went to Jesus. At least he started. His act was a sublime expression of the courage and daring of his faith in Jesus, as was Jesus' quiet "Come" an expression of His own conscious ability to enable Peter to walk upon





the water. And so long as he looked straight at Jesus, He, by the power of His own faith, held him up so that he walked upon the water with ease. But his faith was not firm. Seeing the wind\* he got scared. His fervor cooled. He had jumped out of fear into faith. Now he jumps out of faith into fear. He lost his faith-grip upon Jesus, and began to plunge into the sea (katapoutisesthai)—into which he would assuredly have sunk had not a helping hand extended its timely aid. He could swim (Jn. xxi, 7). But in the complete miscarriage of his faith, he forgot to do what, naturally, he could do most easily. He cried out in fear and utter helplessness, "Save me, Lord!"

Peter's confusion was conspicuous. Jesus hides it as far as He can by laying hold on him by His lovingly stretched forth hand of power. After He had raised up and calmed him, and strengthened, purified and perfected his faith by His own faith, He spake to him words passing in the fulness of their meaning and power beyond all human thought: "O thou of little faith, wherefore didst thou doubt!" Confidence in Jesus' word cannot be too strong. And a simple and full reliance upon it, if not mixed with self-confidence or self-will, cannot allow even the beginning of doubt. And that lesson Peter would never forget. No one in the boat could now doubt His Personality. They willed therefore (eethelen oun labein) to receive Him into the boat.

<sup>[\*&</sup>quot;Boisterous" is an interpolation.]

And as He and Peter entered together (anabantoon autoon,) the wind ceased, the waves quieted, and the boat felt that victorious power over nature so majestically displayed in His own Person, and which the waves had felt. Immediately (eutheoos) upon His entrance into it, it, on a calm sea, with a rapid motion, without sails or oars, passed the distance of about two miles to the western shore whither they were going.

This whole scene—the boat tossing on the stormy waves in the dark, Jesus walking on the water, the disciples' terror, the calming of their fears as well as the waves—makes a picture as wonderfully sublime in grandeur as is the scene on the mountain side in its repose. It was a private miracle. It was intended for the further instruction of His disciples. They had not considered the miracle of the loaves. But this one made them wonder.

The miracle of the loaves was no demonstration of power over nature's mightier forces. Its greatness, hence, had not yet penetrated the heart of the disciples, as yet hardened as to it. But this one, wrought like that one by Jesus as The Son of Man, showed absolute control over all the forces of nature. When He, before, stilled the tempest, He was in the boat. Now He walks upon the water. He who did this, could, did He choose to, walk with equal ease upon the winds or the clouds. This walking, too, shows that His movements after His resurrection, though so profoundly mysterious, were by the exercise of, not new

acquired power, but such as He, from the beginning had, as Son of Man. And that it was as such that He wrought this miracle is clear from Mark's reflection: "they considered not the miracle of the Loaves." They had considered His Messianic ones. that these did not imply any special power over nature's forces. But the miracle of the Loaves did. Had they considered that, they would have been prepared for this one. For it was specially a private one, wrought for their further instruction. And no allusion was made to it when the people, astonished at seeing Jesus so soon on the western shore of the lake asked Him how it was done (Jn. vi, 25, 26). And in it, and in Peter's partial success, and in the absence of any such power in those conferred upon them when sent out, they could see that perfect faith in God gives a power superior by the Divine constitution to physical laws, and could get, also, an intimation that one inconceivably great and glorious purpose of redemption is to fit those who trust wholly in Jesus, to become persons in whom the promises of dominion and power originally conferred upon Adam, shall be fully and literally realized.

And these varied expressions of transcendent power amazed the disciples beyond measure. They were most deeply impressed with the awful majesty of Jesus. Those in the boat, when they saw Him step on board, came forward to Him, still standing by Peter's side, and worshipped Him, saying, Truly Thou art Son

of God—the first time the designation had been given Him by men. This was not like Nathaniel's word at Bethania, ho whyos tou Theou, The Son of God—a phrase implying equality of essence, but Theou whyos. Son of God, both nouns being without the article. The whyos here, as in the mouth of Satan, in the temptation, and of demons, and in Luke's genealogy of Jesus—whyos Iooseph.. tou Adam, tou Theou (iii, 23, 37), is a recognition of Jesus as Son of God in the sense in which Adam was—a Man created directly by Ilim, holy, and possessed of most extraordinary power over the forces of nature, as well as over men.

All this, and yet more, would they learn, by and by, from the juxtaposition of this miracle and that of the Loaves. That, as this day's discourse would show them, foreshadowed His sacrifice as Son of Man, so that His flesh might become food for the world. And this, illustrated a short time later by His transfiguration, foreshadowed His final triumph over nature's forces in His resurrection and ascension to Heaven, and, subsequently, in the renovation and renewal of the cosmos itself.

## SECTION VII.

## JESUS' SEVENTH SOJOURN IN CAPERNAUM.

Incidents: Jesus lands-The sick brought to Him, and healed by touching the hem of His garment-To those whom He had fed the night before on the eastern shore, and who had returned, and to others, He discourses about the Bread of Life--Scribes and Pharisees from Jerusalem, seeing His disciples eating with unwashed hands, find fault. He discusses their traditions, and reproves their hypocrisy.

Localities: Plain of Gennesaret—Synagogue in Capernaum—Capernaum.

The day following the miracle of The Loaves, April, Time: or early Summer, A. D. 29.

> Matthew xiv, 34-36; xv, 1-20. Mark vi, vi, 53-56; 22-71; vii, 1-23.

And when they had gone (had crossed, R. V.,) (diaperasantes, having passed,) over, they came into the land of Gennesaret (to the land, unto Gennesaret, R. V.,) and drew (moved, R. V.,) to the shore. And when they were come out of the ship (boat, R. V.,)

straightway they (the people) knew Him.

And when the men of that place had knowledge of (knew, R. V.,) Him, they sent out into—ran through (round about, peridramon, R. V.,) all that region about, and brought unto Him all that were diseased (sick, R. V.)—began to carry about in beds (epi tois krabbatois, upon small couches,) those that were sick, where they heard He was. And whithersoever He entered into villages, or (into, R. V.,) cities, or (into the, R. V.,) country (eis agrous, into fields,) they laid the sick in the streets (market places, agorais. R.V.,) and besought Him that they might only touch—if it were but—the border (kraspedou, fringe, or tassel,) of His garment:

And as many as touched Him, were made perfectly whole.

The day following, when the people (on the morrow the multitude, ho ochlos, R. V., which stood on the other side of the sea saw that there was none other boat (ploiarion, little boat,) save (one, R. V.,) that one where into His disciples were entered, and that Jesus went (entered, R. V.,) not with His disciples into the boat (ploion), but that His disciples were gone (went, R. V., away alone [howbeit there came other (little) boats (ploiaria) from Tiberias nigh unto the place where they did eat (ate, R. V.,) bread after the Lord had given thanks]: when the people (multitude, R.V., ochlos, crowd,) therefore saw that Jesus was not there, neither His disciples, they also took shipping (they themselves got into the (little) boats, ploiaria, R. V., and came to Capernaum, seeking for Jesus. And when they found Him on the other, the western, side of the sea, they said unto Him, Rabbi, when camest Thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles (signs, R. V.), but because ye did eat (ate, R.V.,) of the loaves and were filled. Labor (work, R.V.,) not for the meat (food, broma,) which perisheth, but for that (the, R. V.,) meat (food, broma,) which endureth (abideth, R. V.,) unto everlasting (eternal, R. V.,) life, which The Son of Man shall give unto you: for Him God The Father (The Father, even God, R. V.,) hath sealed.

Then said they (they said, therefore, R. V.,) unto Him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.

They said therefore unto Him, What sign showest Thou then (what then doest Thou for a sign, R. V.,) that we may see, and believe Thee? what doest Thou work (what workest Thou, R. V.)? Our fathers did eat (ate the, to, R. V.,) manna in the desert (wilderness, R. V.,) as it is written (Ps. lxxviii, 24, comp. Ex. xvi, 15), He gave them bread from (out of, R. V.,) Heaven to eat.

Then (therefore, R. V.,) Jesus said unto them, Verily, Verily, I say unto you, Moses gave you not that (it was not Moses that gave you the, R. V.,) bread from (out of, R. V.,) Heaven: but My Father giveth you the true bread from (out of, R. V.,) Heaven. For the Bread of God is He (that, R. V.,) which cometh down from (out of, R. V.,) Heaven, and giveth life unto the world.

Then (therefore, R. V.,) said they unto Him, Lord,

evermore give us this bread.

Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. But I said unto you, that ye also have seen Me, and (yet, R. V.,) believe not. All that (which, R. V.,) The Father giveth Me shall come to (unto, R. V.,) Me; and him that cometh to Me I will in no wise cast out. For I came (am come, R. V.,) down from Heaven, not to do Mine own will, but the will of Him that sent Me. And this is The Father's will which hath (the will of Him that, R. V.,) sent Me, that of all (that, R. V.,) which He hath given Me I should lose nothing, but should raise it up at the last day. And this is the will of

(My Father, R, V.,) Him that sent Me, that every one which seeth (that beholdeth, R. V.,) The Son, and believeth on Him, may have everlasting (eternal, R. V.,) life: and I will raise him up at the last day.

The Jews then (therefore, R. V.,) murmured at (concerning, R. V.,) Him, because He said, I am the Bread which came down from (out of, R. V.,) Heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith (how doth He now say, I am come, R. V.,) I came down from (out of, R.V.,) Heaven?

Jesus answered and said unto them, Murmur not among yourselves. No man can come to Me except The Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets (Jer. xxxi, 33, sq.), And they shall all be taught of God. Every man (one, tis, R. V.,) therefore that hath heard, and hath learned of The Father (heard from The Father, and hath learned, R. V.,) cometh unto Me. Not that any man hath seen The Father, save He which is of (from, R. V.,) God, He hath seen The Father. Verily, verily, I say unto you, he that believeth on Me hath everlasting (eternal, R. V.,) life. I am that (the, R. V.,) Bread of life. Your fathers did eat (the, R. V.,) manna in the wilderness, and are dead (they died, R.V.). This is the Bread which cometh down from (out of, R. V.,) Heaven, that a man may eat thereof, and not die. I am the living Bread which came down from (out of, R. V.,) Heaven: if any man eat of this Bread, he shall live forever: and the bread that (which, R. V.,) I will give is My flesh (R. V. omits, which I will give,) for the life of the world.

The Jews therefore strove among themselves (one

with another, R. V.,) saying, How can this Man give us His flesh to eat?

Then (therefore,) said Jesus unto them, Verily, verily, I say unto you. Except ye eat the flesh of The Son of Man, and drink His blood, ye have no (not, R. V.,) life in you (yourselves, R. V.). Who so (he that, R. V.,) eateth My flesh, and drinketh My blood, hath eternal life: and I will raise him up at the last day. For My flesh is meat indeed (true meat, alcithecs broosis), and My blood is drink indeed (aleethees posis, true drink). He that eateth My flesh and drinketh My blood dwelleth (abideth, R. V.,) in Me, and I in him. As the living Father hath sent Me, and I live by (dia, because of, R. V.,) The Father: so he that eateth Me, even he (he also, R. V.) shall live by (because of) Me. This is the Bread which came down from (out of, R. V.,) Heaven: not as your (the, R. V.,) fathers did eat (the, to,) manna, and (died, R. V.,) are dead: he that eateth of this Bread shall live forever.

These things said He, as He taught in the synagogue in Capernaum.

Many therefore of His disciples when they heard this, said, This is an hard saying, who can hear it (Him, R. V., mar.)?

When Jesus knew (but Jesus knowing, R. V.,) in Himself that His disciples murmured at it (this, R.V.,) He said unto them, Doth this offend (cause to stumble, R. V.) you? What and (then, R. V.) if ye shall see (should behold, R. V.,) The Son of Man ascend up (ascending, R. V.,) where He was before? It is The Spirit that quickeneth; the flesh profiteth nothing: the words that I speak (have spoken, R. V.,) unto you

are spirit, and are life. But there are some of you that believe not.

For Jesus knew from the beginning who they were that believed not, and who (it was that, R. V.,) should betray Him. And He said, Therefore (for this cause, R. V., I said unto you, that no man can come unto Me, except it were given him of My Father.

From that time (upon this, R. V.,) many of His dis-

ciples went back, and walked no more with Him.

Then therefore, R. V., Jesus said unto the Twelve,

Will (would, R. V.,) ye also go away?

Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure (have believed and know, R. V.,) that Thou art The Christ, The Son (The Holy One, R. V., of God.

Jesus answered them, Have not I chosen did not I choose, R. V.,) you (the, tous, R. V.,) Twelve, and one

of you is a devil (diabolus)?

(Now, R. V.,) He spake of Judas Iscariot, the son of Simon (Judas, the son of Simon Iscariot): for it was he that should betray Him, being one of the Twelve.

And after these things Jesus walked in Galilee: for He would not walk in Jewry (Judæa, R. V.,) because the Jews sought to kill Him.

scribes

Pharisees.

Then there came Jesus, vindicating His disciples' to Jesus from Jeconduct in eating with unwashed rusalem hands, discusses the Pharisees' traand ditions, and exposes their hypocrithe Pharisy. Matt. xv, 1-20; Mk. vii, 1-23. sees, and certain of the scribes which came (had come, R. V.,) from Jerusalem (are gathered, sunagontai, R. V.,) together

unto Him. And when they saw (had seen that, R.V.,) some of His disciples eat (ate, R. V.,) with defiled (kainois, common), that is, unwashen, hands, they found fault.

For the Pharisees, and all the Jews, except they wash their hands oft (diligently, R.V.,)\* eat not, holding the tradition of the elders. And when they come from the market (market place, R. V.,) except they wash baptizoontai, baptize), they eat not. And many other things there be, which they have received to hold, as the washings (baptismous, baptisms,) of cups, and pots, and brazen vessels, and tables (klinoon, couches).

Then (and, R V.,) the Pharisees and (the, hoi,) scribes asked (ask, R. V.,) Him, saying, Why walk not Thy disciples according to—why do they transgress—the traditions of the elders, for they wash not their hands when they eat—but eat (their, R. V.,) bread

with unwashen (defiled, R. V.,) hands?

And He answered and said unto them, Ye hypocrites! Well did Isaiah prophecy of you hypocrites, saying, as it is written (Is. xxix, 13):

This people honoreth Me with their lips;

But their heart is far from Me. But in vain do they worship Me,

Teaching as their doctrines the precepts of men.† For laying aside (ye leave, R. V.,) the commandment of God, (and) ye hold fast the tradition of men, as the washing of pots and cups; and many other such like things ye do.

<sup>[\*</sup>T. R. has pugmee, with the fist.]

<sup>[†</sup>The words, "this people draweth nigh unto Me with the mouth," are wanting in Cod. Sin., and in best Mss., and are cancelled by the best critics. But they are found in the Sept., from which the quotation is almost entirely taken, and verbatim.]

And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. Why do ye also transgress the commandment of God by (dia, through, because of,) your own tradition? For Moses said—God commanded, saying, (Ex. xx, 17; Lev. xx, 9,) Honor thy father and thy mother; and, He that—whoso—curseth (speaks evil of, R. V.,) father or mother, let him die the death (surely die, mar.,) (thanatoo teleutatoo, shall end by death). But ye say, Whosoever—if a man—shall say to his father or mother, It is Corban, that is to say, a gift (i. e., a sacrifice, devoted to God,) by whatsoever thou mightest be profited by Me: he shall be free. And ye suffer him no more to do aught for his father and mother. (But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, given to God; ye no longer suffer him to do aught for his father or his mother, R. V.) And ye have, by your tradition, which ye have delivered, made of none effect the commandment (word, R. V.,) of God: and many such like things ye do.

And He called (to Him, R. V.,) the multitude (ochlou) again, and said unto them, Hear Me, all of you, and understand: not that which goeth (entereth, R. V.,) into the mouth defileth a (the) man—there is nothing from without a (the, tou,) man that, entering, (going, R. V.,) into him can defile (make morally unclean) him: but that which cometh out of the mouth, this defileth a (the, R. V.,) man—the things which come out of him (the man, R. V.), those are they that defile the man.

If any man have ears to hear, let him hear.

Then came His (the, R. V.,) disciples, and said un-

to Him, Knowest Thou that the Pharisees were offended (eskandalistheesan, were caused to stumble,) when they heard this saying?

But He answered and said, Every plant which My Heavenly Father hath not planted (planted not, R.V.), shall be rooted up. Let them alone: they be (are, R. V.,) blind leaders of the blind. And if the blind lead the blind both shall (will) fall into the ditch (a pit, R. V.).

And when He was entered into the house from the people (multitude, R. V., ochlou), His disciples asked of Him concerning the parable. And Peter answered and said unto Him, Declare unto us this (the, teen,) parable.

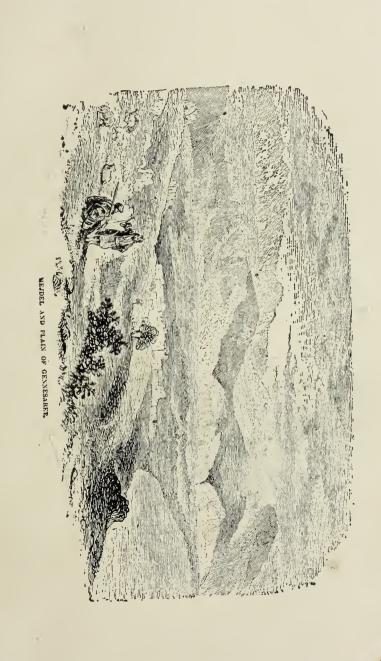
And He said—saith unto them, Are ye also (even, R. V.,) yet—so—without understanding? Do ye not perceive (perceive noeite, not, R. V.,) that whatsoever thing from without entereth (goeth, R. V.,) into the man—into the mouth—it cannot defile him; because it entereth not into his heart, but into the (his, R.V..) belly, and goeth—is cast—out into the draught, purging (making clean, R. V.,) all meats (broomata, foods)?

And He said, But that which cometh (proceedeth, R. V.,) out of the man—those (the, R. V.,) things which proceed out of the mouth—come forth from (out of, R. V.,) the heart: that defileth—they defile—the man. For from within, out of the heart of man—men—proceed (come forth, R. V.,) evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies (railings, R. V.), coveteousness (covetings, R. V.), wickednesses, deceit, lasciviousness, an evil eye, pride, foolishness: all these evil things come (proceed, R. V.,) from within, and these are the things

which defile the man: but to eat with unwashed hands defileth not a (the, tou, R. V.,) man.

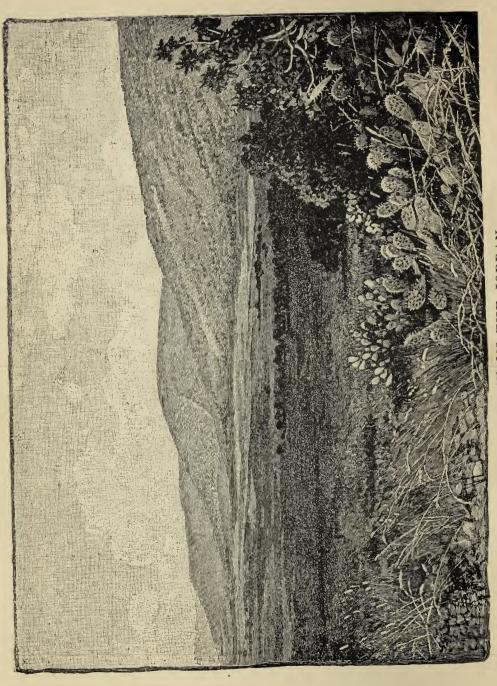
It was about daylight. The boat had come to land, and was moored by the shore of Gennesaret. This was a crescent-shaped plain, less than a mile wide, and two miles long, extending northward from Magdala (Mejdel,) to Kahn Minyah near Capernaum, The plain between Tiberias and Magdala is narrow, and shut in by hills. At Magdala it widens out, by the recession of the hills. After passing the Valley of Doves, which intersects it about a mile north of Magdala, there is no other break in the beautiful plain until its northern boundary is reached. It was exceedingly fertile, and very populous. It is no wonder, therefore, that so soon as daylight had come, and Jesus had gone out of the boat, He was immediately recognized by some early risers. At once the news of His arrival spread throughout all that section; and the people began immediately to carry to Him on small couches (krabbaton) all their sick. This delayed Him. But soon as He could, He left for Capernaum, to attend the synagogue worship on that day. It was not the Sabbath; for the distance was too great for a Sabbath day's journey. And besides, since the Sabbath began at sunset, the sailing of the boat on the evening before would have been a breaking of the day. It must, hence, have been one of the other days. The passover that year fell on Monday, April 18th.\*

<sup>[\*</sup>Godet on John, Vol. II, pp. 252, Edinburg Ed.]



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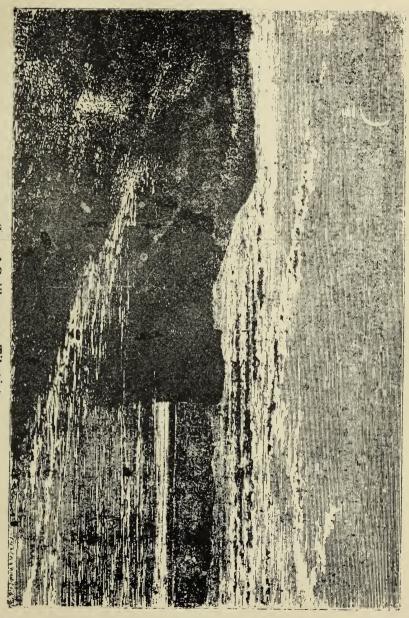
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was "nigh" when the miracle of the Loaves had been wrought. If wrought the week before, then on the first day of the week. This discourse, then, was delivered on Monday, April 12th, one of the regular days of assembling, when, for the accommodation of the country people, and others, who could not get to the services on the Sabbath, the synagogue was opened. That journey of only a few miles, though made in haste, was a triumphal one of a very singular sort. Cities, towns, villages through which Jesus passed, poured out their populations, bringing with them their sick. So, too, the farmers and laborers in the fields along which He passed, leaving their work, hurried into their homes and brought out their sick, that as Jesus passed by He might lay His hands upon them. So many were brought that He could not lay hands on all. Then, having heard, perhaps, of the woman who was healed by touching the border of His tallith, they, so strong was their faith, laid their sick in the streets or market places, and begged Jesus to let them touch the fringe or tassel of His tallith as He passed by. And such was the amazing power going forth from Him, that this was enough. All who touched were made perfectly whole. The whole scene showed the great confidence of the people in His willingness and ability to help, the thorough establishment, in the public mind, of His reputation as a great Healer, and the going forth from Him, in all directions, of streams of blessing, exhaustless in fulness, of the very richest

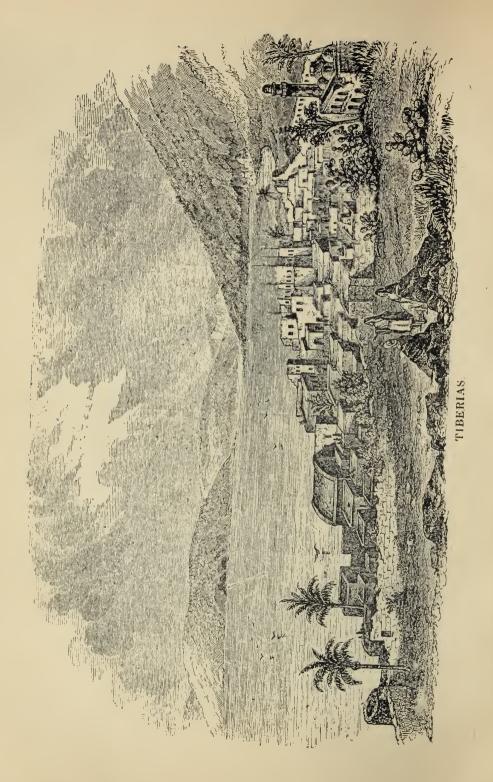
character, and whose very affluence indicated the culmination, or near approach of the end, of His labors in Galilee. Never had these been greater, nor the results larger. His popularity was at its height, and on that day it began to decline.

When He reached the synagogue in Capernaum, He found the worshippers assembling. Besides these, those who had been following Him on His way thither were there. And in addition, the ho esteekoos, the those standing early that morning on the eastern shore, the remnants of the thousands who had been fed on the evening before. The great body of them had gone to their homes. But these had remained, staying in the villages, farm houses, or open air, in the region where the miracle of the Loaves had been wrought. These had seen the departure of the disciples in the one boat there, their own, and that Jesus had not gone with them. They supposed, therefore, that He was somewhere in the neighborhood. When, therefore, morning came, and they found neither Him nor His disciples, they were greatly excited. They could not understand how He had gotten away, unless He had walked away during the night. But gone He was, and in their eager impatience, which, since the miracle of the Loaves, knew no bounds, they would seek for Him. Naturally, they thought He would be at Capernaum, His residence. At the landing place was a number of little boats (ploiaria), passenger or freight, which had come over from Tiberias during the night, or since



Sea of Galilee near Tiberian.

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the early dawn.\* This is the only time that this city is mentioned. Jesus never visited it, but His fame had. And there it was, most probably, that Antipas was at that time, and there he heard of, and desired to see, Him. The city was situated on the western shore, and near its southern corner, in the old tribal division of Zebulon. Antipas had built it, adorned it with a palace, other public buildings, and a racecourse, named it after the emperor, Tiberias, and made it the capital of his tetrarchate. Though later, great schools of Jewish learning flourished there for centuries, and though there the Mishna was compiled by the Rabbi Judah Hakkoduh (A. D, 190), yet in the time of Jesus, the great number of Greeks and Romans that lived, and the many foreign customs that prevailed there, made it unpopular with the Jews. It still survives in the town of Tubariyeh (population about 5,000). And the traveler can, from its houses, look out upon the shore from which sailed the many little boats, which the lingerers on the eastern shore, glad to secure any vessels that could take them back speedily, entered, and urged their officers, doubtless, to

<sup>[\*</sup>The translation of the Cod. Sin. of vs. 22-24 is: "The next day the crowd which stood upon the other side of the sea saw that there was no other boat there than that into which the disciples of Jesus had entered, and that Jesus went not with them in the boat, but the disciples only, the boats having then come from Tiberias, which was near the place where they had eaten bread, after the Lord had given thanks—they, seeing that Jesus was not there, nor His disciples, entered the boat, and came to Capernaum, seeking Jesus."]

hasten them to Capernaum. For there they wanted to go, seeking for Jesus. And there they found Him, at, or in, the synagogue.

What led them to seek Him can be gathered clearly from Jesus' replies to their questions. And from these it is clear that they sought Him from no Messianic motives of any kind. Not because they had seen "signs," but because they had eaten of the loaves, and had been filled—echortastheete, filled, as cattle are with grass. Their object, this shows, was simply the supply of the bodily needs. They were not, then, among the disappointed at Jesus' refusal to be made King, nor among the enemies who came seeking His death. They were not among the unthinking, for, apparently, with deep earnestness, they said, "Lord, evermore give us this bread," nor yet among those deeply concerned about spiritual needs, for "they went away." But whoever they were, to them are we indebted as the occasion which called forth that great discourse, which we will presently study. And for this we feel thank. ful to them.

They began the conversation by a question of surprise and artless simplicity: "Rabbi, when (hote) &c.? Not poos, how? But the how is implied in the when. For "hoode gegonas, here Thou art." They knew He had not come by boat, and that He could not have walked round the margin of the lake in so short a time. His presence there puzzled them. It suggested

questions as to the mystery of His Person, which they desired to have satisfied.

To this question Jesus gave no direct reply. Instead of satisfying their curiosity, He administers a severe rebuke to them for their unworthy motives in seeking Him. They were part of the great crowd which, on the day before, because "seeing the signs which He did on the diseased, had followed Him" (Jn. vi. 2). That "seeing" was a mere looking. For so John describes it (eooroon). But Jesus, penetrating by His clear insight into their inmost being, told them solemnly (in His "verily, verily"), that they seek Him, not because they had seen (eidete, attentively observed, so as to know,) the "signs"—i. e., those authentications of spiritual action, designed to show His Messiahship, and to lead to Him for higher blessings-but because they had eaten of the loaves, and were filled. Not a "sign," but bread, they sought, or rather, all the other "signs" were forgotten but this one--"food." A terrible rebuke to the mere seeking of bread, and a bold blow, if indirect, at naturalism disguised as religion.

This question and answer were followed by the words which Jesus gave that day in the synagogue in Capernaum, built by the Roman centurion, and of which Jairus was the ruler.\* It was a marvellously rich discourse, and Jesus' last one save His farewell

<sup>|\*</sup>For a description of it see Part III, pp. 98, 99.7

words, in Capernaum. It was delivered in that synagogue where He had spoken so often, and had done so many mighty works. For the impression on the plain reader is that it all was spoken at one time, and it is highly artificial to break it up into fragments. In it Jesus' ideas are given forth in a conversational form rather than in a formal discourse. He says nothing about Himself as The Messiah, nothing about the Kingdom of the Heavens, nothing about His relation to Israel as a nation. But He speaks much about the pan to community which His Father gave Him, which He will receive, and which He will raise up at the last day. And He says that what He gives and does for these is given and done as The Son of Man. He alludes to His death, which presupposes His rejection as The Messiah by the nation, and to a gathered out community which implies the rejection of Israel as the elect nation. Instead of addressing the nation or communities, He, throughout, addresses individuals, and declares that the every one who accepts Him has eternal life. And this is its great theme. In His talk with Nicodemus He had spoken of life as imparted by the sovereign act of God The Spirit (Jn. iii). In His defense before the Sanhedrim He had spoken of this life as in His Person (Jn. v). Now He speaks of this life as received by faith, spoken of under the emblem of feeding upon Himself as the sacrificed Son of Man. And this discourse, as those in Jn. vii, viii, x, is in the line of the new direction in

231 His ministry, which had been indicated in His parables. For in it He shows Himself The Son of Man, sent from The Father into the world, to give life to each one, and to all who would receive Him as The Sent from The Father with the obedience of faith.

Necessarily, hence, it must be,—from His changed relation to the nation, implied in it—as we find it was, both a searching and a sifting discourse. Three distinct groups appear: (a), those who had crossed the lake that morning, and by whose questions all of Jesus' words given were called forth; (b), those whom John calls "the Jews," i. e., the Sanhedrists-here, those residing in Capernaum—the class avowedly hostile to Jesus; and all between verses 41-51 was called forth by their murmuring, as all between verses 52-59, by their altercation ("strove among themselves"): (c), Jesus' followers, among whom were the Twelve, and all between verses 60-65 was called forth by their action or words. And with the truth which Jesus brought out more and more clearly with each advance, He, looking into their hearts, showed His hearers where they stood, showed them clearly their dissatisfaction with Himself, and set matters so clearly before them that many of His followers left Him. Indeed, in such numbers, that He asked the Twelve, Will ye also go away? And these facts make it clear, that, however far reaching Jesus' words were, either in depth or prospective, and how much beyond the range of His hearers' vision, they

were suited to, and their meaning and drift were understood by, those to whom they were first addressed.

Jesus began His remarks to the first group, after His rebuke, in the same way that He began His discourse at Jacob's well, by rising from the natural to the spiritual, as there from water to the water of life, so here, from bread to the Bread of Life. You have sought Me with the feeling that the one thought of life is how to get bread. But labor not for the perishable food (broosin teen appollumeneen), as if its procurement was the one object or main business of life. Not used, it perishes by corruption, used, by assimilation and rejection. The food you received on yesterday, though miraculously supplied, can give the body only a temporary support. It cannot preserve it unto (objective) eternal life. But labor for, i. e., aim to procure the food which abides unto (objective) eternal life. The system changes the physical nourishment into its own nature, but this spiritual food imparts its nature to those who partake of it, and becomes in them a permanent principle of life and activity. It, hence, itself must be eternal in its origin, working and effects. This food The Son of Man will give\* unto you. Thus He lifts up their minds to the higher good of which the loaves of yesterday were both a promise and type: "for Him hath The Father, God

<sup>[\*</sup>Tischendorf, after Cod. Sin. (also D. and Syn.) has didoo-sin, giveth.]

sealed," by consecration and by "signs," to give this tood.

They, hearing this remark, filled with legalistic ideas, fastened attention, not on "give," but "labor." They must, they gathered, work to get this imperishable food. "What," said they, "shall we do that we may work the works of God?"—the works well-pleasing to, and demanded by, God as a condition to getting this food.

To this question Jesus gave an answer which called them off from many works to one, from doing to believing, or rather to a doing which is the very highest exercise of man, involving and requiring the action of all his intellectual and moral powers. The food is a gift. Hence, it cannot be earned, so must be accepted. "This," replied He, "is the work of God," i.e., the work demanded by, given from, and well-pleasing to, God, "that ye believe in (eis) Him whom He hath sent." That is, with the whole man accept His words and Himself; and this involves the surrender of the will and of the whole being to Him. And this faith, while the work of God in the soul, is the greatest work of man. For man as a free being can do no greater work than to give himself up wholly to God.

This was a direct declaration that He Himself was The Sent from God, and a demand upon them for faith in Him as such. With it they were not ready to comply. They met it by another demand. "Therefore," they said unto Him, "what sign showest Thou, that we may see and believe Thee? What dost Thou work?" i. e., produce. If you are God-sent, you must show a God-given authentication; one, too, that, soon as seen, will constrain us to believe you are God's accredited Messenger. And to show what kind of a sign they wanted, they said, "our fathers ate manna\* in the desert;" and, to strengthen their statement, they added, "as it is written (Ps. lxxviii, 25), He gave them bread from Heaven to eat."

They do not mention but allude to Moses, whom all Jews regarded, even in his miracles, as a type of The Messiah, and He would give a new manna. The manna gift they regarded as the greatest of miracles. Compared with the supply of thousands during forty years, your miracle of yesterday is small indeed. Instead of multiplying from some loaves and fishes, food already prepared, a supply for thousands, bring down a daily supply of food from Heaven for all. That

[†Schotten, Hor., Tal., ii, 475, Lightfoot, Hor., Heb., 1019.]

<sup>[\*</sup>Manna was the food miraculously supplied to the Israelites in the wilderness. It resembled the hoar frost, and in form was like a small round seed. It fell every morning except the Sabbath (our Saturday), and had to be gathered before the sun was so hot as to melt it. On Friday enough fell to last over the Sabbath. That kept sweet that long; but all kept over on other days became offensive. About three quarts were the supply for each person. Its taste was like fresh oil, and like wafers made with honey, agreeable to the palate. The supply fell daily, except Sabbath, during the forty years journey, and suddenly eeased when the people first got the new corn in the land of Canaan. It was ever regarded by the Jews, not as a product of nature, but as a miraculous supply directly from God. Ex. xvi, 14-36; Num. xi, 7-9: Deut. viii, 3, 16; Josh. v, 12.]

will be a signal sign.' Let us see that, and we will believe."

True faith goes through the "sign" to the truth conveyed in it. For it yesterday's "sign" would be all sufficient. Had they possessed this faith, they would have seen that even with this demand God had complied beforehand. But to eat, was the limit of their ideas.

Jesus would lift them through their low ideas to purer and higher ones. He recognized that their fathers had been miraculously kept alive in the desert by real manna from the real Heaven. But meeting their "it is written" by His own "verily, verily, I say unto you," He declared that it was not from, but only through, Moses that they got the manna. "Not Moses gave you that bread from Heaven, but My Father" vs.32—openly announcing a relationship, which before He had only implied (vs. 27). And, He went on, He, in My Person, (impliedly), "giveth (present tense, now and always as contrasted with 'gave,' i. e., manna,) the true (aleethinon," genuine, essential as opposed to typical, absolute as opposed to relative, Jn. i, 9; iv, 23), "bread from Heaven." And this true bread is here. "For," said He, "the Bread of God is He coming down (ho katabainoon) from Heaven, and giving (didous)\* life unto," not Judea merely, but also "the

<sup>[\*</sup>Alford and Lange regard ho katab. as the predicate of bread. But Godet's exergis seems conclusive against them as to the correctness of the E. V. translation.]

cosmos," and to all its creatures, sinful men—a word which recalls Jesus' word to Nicodemus, "God so loved the cosmos, &c."

By this answer they, evidently, were most deeply impressed. Jesus' tones must have been most earnest and tender, His manner and looks deeply solemn. His words struck their deeper chords, and awakened thoughts and longings to which they had hitherto been strangers. Their request, which recalls the one of the Samaritan woman, shows a deep and sincere desire. Addressing Him, not as before, as Rabbi, but as Lord, they cry out, "evermore give us this bread."

Jesus instantly saw all that was working in their They had made a direct request, and He gave them an answer direct, emphatic and decisive. He therefore (oun),\* said unto them, "I"—and from this on He uses chiefly the direct style, using the personal pronoun thirty-five times—"I," not My teaching, but Myself, "am the Bread of life." Bread is the nourishment of the life. I am the Bread which, because belonging to, both imparts and nourishes, the life. Do you want both? Come, believe-words expressive of the eagerness with which those feeling the needs take possession of that which will satisfy them. Ho erchomenos, he coming, &c. Jesus here uses the term given by way of eminence to Himself. And it must import here, in the light of that use, not mere intellectual or even heart assent, but that activity of will which is seen in an activity of life—a moving to, and a moving with, Jesus. And this action shows both awakening

<sup>[\*</sup>The T. R. has de, but. Cod. Sin. and D. has oun. This, Tischendorf accepts. Godet retains the de. Alford following B. L. T. omits both.]

of the spirit and quickening of the soul. He (personally) coming to Me, shall never—ou mee proopate, a genuinely responding assurance to their pantote, evermore—hunger, and he (personally) believing on Me shall never thirst." Hunger and thirst express all needs and unsatisfied desires; eating and drinking the whole idea of their satisfaction, and of nourishment.

This word seems to have instantly extinguished all their just previously expressed earnest desires. This is seen in the marked change in the drift of Jesus' remarks, and in the change from the particle, oun, therefore, which has thus far been the connective of question and answer, to alla, but. In some way they expressed their repugnance. This, Jesus at once noticed. And suspending His remarks about Himself as the Bread of life, He let them know that He saw the change, knew what it would lead to as to themselves, and assured them that their course could not hinder the consummation of His Father's purpose of grace. "But I said unto you, Ye also have seen Me." in My life manifestation, and this includes the Messianic signs-"and ye believe not;" you do not now believe My word that "I am the Bread of life."

This word seems to have fully settled those addressed in the purpose of rejection which, it seems, was wavering after Jesus' preceding word. There was a pause, indicated by the absence of all connectives. The crowd were waiting for, what next? And Jesus was absorbed in thought. Long since, had He declared, as we have seen, that He said nothing from Himself. He lived by Ilis Father, and what He said He received from Him each moment. Now, such a revelation came to Him. The nation had virtually rejected Him as The Messiah. Now He was experiencing the pain

arising from rejection by individuals. But this could not hinder His reception by the "election of grace." Before Him was unveiled the eternal counsels of The Father. He saw the totality of those to be saved by Him down to the very end. Not one shall fail to obtain the salvation which He brings. And of this vast whole, one by one, as a fresh gift from His Father's love, they will surely come. They are given to Him with joy. They are received with hearty welcome. The revealed scene filled Him with exultation. a firmness of faith most sublime, and with an exhibaration of spirit which breathes through every syllable, and is most refreshing to contemplate, He exclaimed: (His words having this implication), 'think not because you do not none will believe: All (pan ho, the totality,) that The Father giveth (present tense, now, and continuously, gives and keeps giving,) Me, shall come (eexei, reach,) to Me. And each one of this totality (ton erchomenon, the coming one,) will, by faith, get to Me, and will by Me be received. And"
—thus He throws wide open the doors, and gives strongest assurance to every coming one-"him that cometh I will under no consideration (ou mee) cast out," i. e., out of the pan ho, as an enclosed community of life. And the ground of this assurance is, "because (hoti) I came down from Heaven, not to do My own will, but the will of Him sending Me." Not arbitrarily do I receive or reject, not any differences do I make between the coming ones, not any personal sympathies or repugnancies affect Me in My reception. For in every coming one I discern The Father's gift to Me, and the object of its bestowal." And what is this sublime and holy will which Jesus here declares He will see carried into effect? He answers, (a), "that of

all given Him of The Father He should lose nothing; but, (b), raise it up in the last day"-the first time that He had spoken to the people of the great fact of the resurrection of the body, and—since the anastasis, resurrection, consummates the zooee, life—a fact which necessitates the previous imparting and receiving of the life. He knows not the whole gift, the pan ho, nor any special one of the whole—for His one word, the only one given Him to speak is, "whosoever believeth"-but He declares that every one seeing (theooroon, seeing so as to contemplate, recognize and know, and believing—the subjective complement of the give of vs. 49—has eternal life. And its possession is assurance to the person of the unalterable certainty of Jesus' word, that He will present him in all the glory of His resurrection triumph.

These were wonderful words. There was no misunderstanding their meaning. They were a claim to superior dignity. They caused the greatest excitement in, and brought out another group of, Jesus' hearers. 'The Jews''—John's designation of those who sided with the Sanhedrim against Jesus—"murmured at (peri, concerning,) Him, because He said, I am the Bread which came down from Heaven." This they (rightly) thought declared an origination of humanity very different from the ordinary one. And this they did not believe. He was to them only an ordinary man. Is not this Jesus, the son of Joseph, whose father and mother we knew?\* "How, then, can He say, I came down from Heaven?" His claim to a heavenly origin gave them offense.

<sup>[\*</sup>The form of the question suggests that Joseph was still living.]

Jesus had not answered the "when" of the first group (vs. 25), nor did He the "how" of these "Jews." It would have done no good. Besides, He will not from Himself seek to bring men to Himself. Nor could He merely by external facts, no matter how profound, important, or sublime. To have told these murmurers the facts as to the Heavenly origin of His Humanity would not have changed their thinking. That could be changed only by the life and light which precede faith, which they needed but would not receive, and which could come only from God. And this He told them plainly. "Murmur not among yourselves," said He. This can do not good. Reflect, rather, on what I now say. I have told you that all given Me will come. I now tell you the Divine initial act in this coming. The act of coming is the man's own, and of his own decision. But, by no initiative purpose of his own will can one come. No one is able to come ean mee, except, or unless, by the drawing of The Father who has sent Me. The verb which He uses to express this Divine act is helkusee. It signifies in classic Greek all sorts of drawing: physical (of various kinds, including attraction, as by a magnet), and mental and moral (as one attracting persons to himself by personal or other influences).\* It is found six times in the New Testament-five of them in John. In four of them (Jn. xviii, 10; xxi, 6, 11; Acts xvi, 19), it designates physical force. Here it indicates the power exercised by The Father to get the "given" ones to The Son. The Father who sent The Son to save men, draws each one given to The Son. This drawing must be in harmony with the

<sup>[\*</sup>Liddell and Scott, sub. voce.]

laws of man's being, and with human freedom. Hence it cannot be by compulsion; so must be by an inwardly operative act which changes the inclination of the will. Yet it must be an act of power, for it implies resistances and obstacles to be overcome; and be efficacious, for all given shall come, and can come only by being first Outward circumstances have some partsuch as early christian culture (2 Tim. i, 2; iii, 15). But the verb,—the meaning of which here must be studied in the light of Song of Sol. i, 4, and Jer. xxxi, 3, where the LXX translate the Hebrew verb mashak by this verb-viewed in connection with Him effecting and those effected, shows that the movement is wrought by The Father. It is His essential activity exerting a strong spiritual force upon the man that leads him to act. The man feels movements within himself which he cannot understand. He feels himself dependent, and begins to recognize God as The Author and Sovereign of all things. He begins to long after good and God. He obtains a true knowledge of Him, and discerns Him as merciful as well as just. He acquiesces in God's way of saving men. His natural aversion to receiving Jesus as the Divine Saviour, and resting on Him alone for salvation is overcome. He inwardly and heartily closes in with Him, and outwardly identifies himself with His people and cause. Him Jesus receives. And He completes the work begun raising him at the last day.

To illustrate His statement about the drawing of The Father, Jesus went on, "It is written in the prophets"—that part of the Holy Writings distinguished by that name, and in which the voice of one is the voice of all—"and they shall be all taught of God." The quotation is given freely from the Septua-

gint of Is. liv. 13). The prophecy itself limits the "all." Not all universally, but, as the prophecy shows, the whole Messianic community. All composing it shall be taught of God Himself. And each one of these God-taught ones, having heard (akousas, first aorist, par.), or hearing (akousan, present par.)—for the text wavers between the two—from (para) The Father, and learning (mathoon, learning, i.e. by experience,) cometh to Me. Every one who hears the voice of The Father sounding in his soul, will, by experience, learn its meaning, and will come to Christ.

But His hearers might, perhaps did, get the impression, that this hearing might imply a personal contact between the one hearing and God. And to prevent, or remove any such impression, Jesus said, "Not that any one (tis) hath seen The Father, save He who is, in His origin, from (para)\* God, He hath seen The Father." He who is Divine alone can see the Divine. All hear. One only has seen. He has received life from Him to give. The teaching, hence, is to lead to Him who alone has seen God, can give knowledge of God, and lead to God. And having thus cleared the way, Jesus openly, fully, and for the first time in His ministry makes a positive and unqualified proffer of Himself as the personal Saviour of men to individuals. And this He does with His solemn asseveration, "Verily, verily, I say unto you,

<sup>[\*</sup>Para, with the genitive, indicates origin. Matt. ii, 4.7; Mk. viii, 11; Lk. ii, 1, &c.]

<sup>[†</sup>Eis eme, in Me, are wanting in Cod. Sin. and Vat., and many Mss., and are omitted by Tischendorf, and bracketed by Alford. But they are found in all other Mss. and Vers., and are retained by Lachmann and Godet. The sense seems to require them.

he believing (ho pisteuoon,) in Me hath (echei, present tense,) eternal life." In the very act of believing, that life comes into the soul now, and in full development in the body, in the resurrection day. Faith, and faith only is mentioned as the medium. And in the "he believing" all barriers are swept away, no matter by whom or what they have been raised as between any one and Jesus. There is no salvation out of Him. But in Him is salvation for any one who receives Him by faith. And, hence, there should

be no unbelieving holding back.

Thus has Jesus come back to the fact which had excited the murmuring. And that fact He repeats, emphasizes, and enlarges with the additional fact that the bread which He will give is His sacrificed flesh. "I"—the pronoun points out Himself, The Man who is God, in His Heaven-originated Humanity—"am the Bread of life. Your"—separating Himself by this pronoun from "the Jews"—"fathers ate manna in the wilderness, and they died" in it. The manna, then, was not the true, but only typical bread, not living, and so not life-imparting. But I, in the totality of My Person, am essential life, so the life-imparting Man, the living, personal Bread, coming down out from (ek) Heaven, in order that (hina) any one (tis) may eat of it, and not die. For if any one eats of Me, this Bread,\* he shall live forever. That is, he shall be delivered from the power of essential death.

<sup>[\*</sup>Tou emou autou, the reading of Cod. Sin., adopted by Tischendorf. . . . . . The last "I will give" of this verse, (51), is wanting in B. C. L. T. Sin., It. Vul., and is omitted by Tischendorf, Tregelles, Lachmann, Alford, Westcott and Hort. Retained by Meyer and Godet. The words seem indispensable to the sense, and the phraseology without them harsh, and unlike John.]

Thus far Jesus had said, I am the Bread of life. But He had spoken only of His own personal life. He, the Incarnate Bread of God, who, as the Principle of life, gives life to the world, is also the life-Principle to each one, and the whole, of the Messianic community. Now He advanced in His thought, and gives a statement which greatly astounded His hearers, but which sheds light on His words, otherwise obscure. bread which now (kai artos de) I will give (future), is My flesh—as sinless, absolutely holy, and penetrated and filled with Divine life. Food—the bread—the flesh; these are three steps of advance. It is My flesh "which I will give for the life of the cosmos."
How? by death. Through it two things are effected:
(a), He had said (vs. 33), "I give life to the cosmos." Now He showed how. His death is the source of life to the dead cosmos, for its relief from the curse, and for its renewal and transformation. A fuller statement of His remark to Nicodemus (Jn. iii, 14). And, (b), through it, He, the living Man, becomes Bread for other men. By death this bread becomes sacrificed flesh, which, communicated and appropriated, becomes life and nourishment to the believing portion of the cosmos' inhabitants.

Having spoken this word, Jesus stopped. At once the suppressed murmurings of shortly before were followed by loud contentions. The Jews dared not, could not, reply. But already exasperated by His I am the Bread, &c., and now still more exasperated by its repetition with the added word, this Bread is My flesh, &c., they fought (emachonto) among themselves about it. Each struggled with the other who should most strongly condemn Jesus words as nonsense and impossible. How can this man (houtos)

give us His flesh to eat?

This contention led to Jesus' final word. He contended not, nor directly answered their how? but reaffirmed what He had said in still stronger terms. I solemnly assure you that unless you eat (phageeti) the flesh of The Son of Man, and drink His blood, &c. Five times over He repeated the phrase, thus giving a most weighty emphasis to the fact. And in four of them He used the pres. par., troogoon, eating, thus indicating the continuous action of the verb, which signifies to chew slowly, to masticate. What ideas would His hearers receive from these mysterious words? It was the Paschal season. This would recall the use of the shed blood of the Paschal lamb, and the import of eating its sacrificed flesh. They could thus see that Jesus intimated His being the true Paschal Lamb. By His term "flesh," they would understand the personal Man, Jesus, before them. And when He distinguished between His flesh and blood, they could see, in the light of His previous word, "Flesh which I give for the life of the world," that it was His flesh as slain, and His blood as shed. Recalling that, because the blood was the life, they were prohibited under severe penalties from eating it with the flesh (Lev. xvii), they could see that "the drinking of His blood" was the partaking of His life. The two terms would imply a direct and personal communication and a responding participation and assimilation of Himself as The Son of Man; the use of the present participles, continuous and energetic and deliberate moral action as that which was symbolized in deliberate mastica-tion of food; and His word "believing," previously used, that this partaking was to be by faith.

So absolutely necessary is, says He, this eating and drinking, that, because life can come only from Him,

he that does not thus partake has no life (200ce, essential life,) in him. He is dead spiritually, and in his innermost being. Only by Jesus' Person bringing the vital element to one can he have life.

But one who thus partakes, participates in the Body and Blood of Jesus. His life and Person are all-penetrating, -sanctifying, -glorifying; and the person becomes completely penetrated with the Divine life in Him. The one obtains life in its fullest extent, eternal life, and becomes conscious of his possession. Of this life the resurrection of the body is the climax. The man being in a life relation to Him who is the Lite-principle of the cosmos, and who has Himself a life-relation to the eternal world, must not only become like Jesus, but, also, be where He is. Hence, he must be raised from among the dead. For in His body is a life-germ which must develop, in the resurrection of life, into a body like Jesus', that the whole man, restored and glorified, may be where He is.

And, further, it results in reciprocal indwelling—an inbeing real, internal and essential. So real, indeed, is it, that the raised believers are fully reproductions of Him, the body of which He is The Head—a thought very precious to Paul, and of which He often speaks (1 Cor. xii, 12, 27; Eph. v, 30, 32, &c.) And these results must follow, for what I say is no comparison nor empty metaphor; "for My flesh and blood are in all reality food and drink, and must both impart and nourish real life. And He illustrates this fact, and makes it plainer from a fact in His own experience. He who has sent Me is The Living Father. I live (2000, in the full meaning of the word, life in all its forms, physical and moral,) by (dia, the efficient cause,) The Father. He is The source and end of all

My activity. I derive light and strength and direction from Him for everything. I live incessantly on Him by faith and communion. Now, what The Father is to Me and I to Him, so is he who feeds upon Me to Me, and I to him. I live by The Father, so he shall live by Me. And since His sending and sustaining Me is an absolute guarantee of the victory of life over death in all its forms, those who believe in Me have this guarantee of complete and final victory.

Eleven times had Jesus spoken of Himself as the Bread, and seven times of it as coming from Heaven. Five times had He spoken of "My flesh," and four times of "My blood." And He closed this wonderful discourse with the re-affirmation, "he that eateth of this Bread which came down from Heaven shall live forever." Many a time had the walls of that synagogue resounded with His voice. Many a marvellous word had they heard. But never greater or more important than the word spoken to-day. Hitherto He had spoken as The Messiah of His nation, now for the first, and last time there, as The Son of Man. Now His great words were about the salvation of persons, and of the cosmos. Vast was His range of vision. Great was His elevation of soul. Sad as much connected with that word was, it must have been to Him a supremely happy hour. Wonder if Isaiah xlix passed not before Him with its "It is a light thing that Thou"—who had just said, "I have labored in vain, I have spent My strength for naught, yet My work is with My God"—"shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a Light to the Gentiles, that Thou mayest be My salvation unto the end of the earth."

And such support He needed. The solemnity and significance of the whole scene are indicated by John's remark, that these things were said in the synagogue as Jesus taught in Capernaum. His words were most searching and sifting. Two groups had been by them decided as to their course. And now John mentions a third class upon which their testing character made a most decided impression. Among those who heard Jesus, were, besides the Twelve, certain disciples, that is, persons who had become followers, and were more or less identified with Him. To them, all that Jesus had said—in a conversation that began by asking a sign of power-was unexpected, surprising and irritating. As each successive remark of His had gone deeper and deeper, they saw more and more clearly His drift. At last they obtained a sight of humiliation and of sacrifice such as they had never conceived. They saw not a king but an immolated victim. words about national deliverance and prosperity, they heard words about personal salvation by faith in a victim and by continual feeding upon Him as sacrificed flesh. This Victim was One who called Himself the Son of Man, and who was, He said, as sent by the Father, come down from Heaven. These statements were astounding, mysterious, unbelievable. They could not believe that He whose (reputed) father Joseph and (real) mother Mary they knew, had actually come down from, and would return to Heaven. They could not believe that salvation, instead of being national was personal, obtainable only by eating the sacrificed flesh and drinking the shed blood of one whom they regarded as only a man, and that this salvation was obtainable by the pas ho pisteuoon, the every one believing, of the race. They could not tamely see all their earthly

hopes crushed, and all their carnal Messianic expectations rudely swept away. The excitement became greater each moment. The feelings and expressed thoughts of "the Jews" more and more affected those who were Jesus' disciples. And when He had stopped after His great word about eating His flesh and drinking His blood they could keep silent no longer. They murmured as had "the Jews;" these, because He said: "I am the bread which came down from Heaven," and those, because He said: "he that eateth Me shall live by Me." The whole discourse (outos ho logos), was a very stone of stumbling to those hearers. It is, said they, and specially in the closing word, very skleeros, rough, repugnant, difficult to accept. Who is able to listen patiently (akouein) to Him?

Their agitations were visible; and they grieved but did not surprise Jesus. He knew instantly in Himself what those murmurs were, and what they portended. His life from now on was to be, save occasional glimpses of sunshine, a very sorrowful one. It would cost any one all that the world regarded as valuable to be identified with Him. It was no time for mere hangers on or camp followers. He wanted none save those who were so firmly attached to Him that the terrific storms yet to burst upon Himself could not destroy their steadfastness. He must therefore test and sift these murmurers most thoroughly. And this

He did.

Turning to His followers, He said: Does this cause you to stumble? If then (ean oun) ye shall see the Son of Man ascending where He was before, i. e. before His earthly life began, will not that offend you still more? Is the eating of the flesh and the drinking of the blood of the Son of Man a difficult and staggering

word? More difficult and staggering is the word as to His visible ascension and exaltation. This is the only time that Jesus ever publicly spake of His ascension; and the necessity must have been imperative which called it forth. And that fact is to this day the most repugnant to the natural instincts. Whole Lives of Jesus are written with scarcely any, and so popular a work as the Divine Tragedy with no allusion to it. Even those who will accept the phrase "eating the flesh, &c." when the terms are spiritualized, reject the bodily ascension of Jesus. This word was, as it was designed to be, a severer strain upon the faith of the murmurers than the one at which they had taken offense.

This ascension implied a quickening subsequent to death. In this great act the flesh could do nothing. The Spirit alone could make alive the flesh. That flesh, then, would become spiritual. And even now so made alive is it, and so filled am I by The Spirit, that the words, about eating My flesh and drinking My blood, which I (Ego, i. e., such a one as I,) have spoken (lelaleeka)\* unto you(plural, Grk.) Mydisciples, are the incarnation of The Spirit, and the living food,

as well as the vehicle of life.

"But"—and as He said it the searching glance of His eye must have pierced every conscience, and the sadness on His face must have sobered yet more every heart—"there are some," not many, but some, "of you," the disciples, "that do not believe." That is, what He had just said. And why not? Because, not joined to Him by a living faith. They, hence, judging His words by their own narrow understanding, rejected them and Him.

<sup>[\*</sup>B. C. Sin., Tisch., Lachmann, Alf., Mey., Lange.]

This word was followed by a pause—indicated by "and He said"—which threw His disciples back upon themselves. By them it must have been filled with painful musings and self-searchings; and by Jesus with thoughts upon the subject which is the burden of John's explanatory remark: "for Jesus knew from the beginning," i. e., of their connection with Him, "who they were of His disciples which were not believing, and who he is who shall be betraying (paradoosoon, future par.,) Him." Then He solemnly added, "Therefore (dia touto, on account of this, i. e., because some of you do not believe,)"I said unto you," not as a surmise, but from facts, "No one is able to come unto Me except it were given unto Him of My Father," i. e., except drawn by the attraction of Divine love awakened in the heart by the power of The Holy Spirit.

That word, added to the whole discourse, showed the "many" how wide was the moral distance between them and Jesus. And the immediate result not only approved the correctness of His word, but showed, also, the penetrative glance of Jesus into men's hearts. From that critical moment, and because of that discourse, they went backward (opisoo), and walked no more with Him. They renounced Him entirely. And their going showed that they had come to, and had walked with Jesus, not by the obedience of faith responding to the drawing of the Father, nor by an adherence of mind and heart to Him as the Sent of the Father and the Son of Man, but from other motives. They externally turned from Him, because they had never been internally turned to Him. Heart unbelief and leaning more upon their own understanding than upon Jesus and His word forced them away.

Jesus saw them depart without one effort to draw them back. Their withdrawal saddened Him for their sakes, but not for His own. It was well for their own sakes, and for His cause, that they went. It was a sifting which was needful and salutary. It ought to go farther. One was yet present for whom it would have been far better had he gone. Those who had gone were honest in the act. He was dishonest in not going. His remaining was an acted lie. And to give him an opportunity, Jesus threw wide open the door. He would not retain the Twelve, His last support, the all who, it seems, now remained, unless heartily one with Him. Hence, He, therefore (oun), said to the Twelve, "And do you, too, not will to go away?" The question was inexpressibly painful, and put in tones of unutterable sadness, yet of manly enput in tones of unutterable sadness, yet of manly energy and courage. And it was met promptly, and with the frankness of a manly heart: "Lord," said Peter, "to whom shall we go? Thou hast words of eternal life. And we have believed and known (Grk., past tense,) that Thou art The Holy One of God."\* Not equal this, to the one made by him a little later, (Matt. xvi, 16,) but a most noble confession, and brave, and to Jesus most cheering. It showed their judgment, that, in their conscious personal ignorance, weakness and powerty there was no one else to go to weakness and poverty, there was no one else to go to save the sublime One before them; that the light of the sun had eclipsed the glimmerings of their poor sparks; that compared with His teaching all other was small, indeed, and destitute of eternal life-giving power; that, however startling any of His sayings

<sup>[\*</sup>The true reading, as found in the Revised Version. Cod. Sin, Tischendorf, Westcott and Hort., Alford, Meyer and Lange.]

might be, or beyond their comprehension, the relationship and heart-attachment were matters fully settled—as the past tenses of the correlates "believed" and "have known," show; and that their deepest conviction was that He was The Holy One of God (Mk. i, 24; Lk. iv, 34, 41). With faith assured, and knowledge certain,

they would stay.

If it were not so supremely holy, important and sad, the scene, at this moment, would be one of the most dramatic in all history. The crowds going away until Jesus was left alone with the Twelve, Peter's great answer, and Jesus' sudden, most unexpected, most heart piercing, and most startling word—a word remote from all their thoughts, and which must have fallen on the Twelve almost like the stroke of death. Peter had spoken for all. He thought all were heartily one with him in it. Nor had he ever heard a whisper to the contrary. What, then, must have been his consternation, and that of the rest, as Jesus tore asunder the veil which his confession had thrown over the unbelief and hypocrisy of one. Up to this day, that one's following of Jesus, though from a wholly wrong motive, had been honest; but it was the reality of earth, not of spiritual life and obedience. The occurrences of the past few days had dissolved all his ambitions into nothingness. This day's facts and words took away his last earthly hopes. With their disappearance he felt the first risings of those base, malignant and gloomy passions which culminated, in the following Spring, in his awful sin and end. Jesus had just been confessed The Holy One of God. Such He was. Hypocrisy could not be in His presence unrebuked. Piercing, by the pure glance of His single eye the secret soul, He saw those risings of unbe-

lief and hypocrisy which the veil of Peter's confession had concealed. That veil He must now rend asunder, and the incorrectness in Peter's impression He must remove: (a), for the sake of the one, that warned, he might repent and be saved, or withdraw -- an opportu nity to do which was now given; and good had it been for him had he done so. But the hypocrisy of coveteousness, pride and presumption kept him still, to his eternal undoing. For (b), the sake of Himself, so as to be free from all responsibility for the possible consequences; and, (c), and for the sake of the Eleven, that they, when the consequences should come, could not think that he had not beforehand discerned all. And this He did in troubled words of warning addressed, not to Peter personally, but to the Twelve, words in which indignation at the baseness, and sorrow over the man, equally appear: "Did I not choose you Twelve" to signal favors and highest honors? "and one of you is a devil." Not a demon-possessed man; for the word is diabolos. Nor yet a Satan-indwelt man; that he became by and by. But a devil. That is, he had allowed himself to be actuated by the spirit of Satan, and, henceforth he was to be all the time acting silently before Him as a tempter, and in the interests of the Wicked One.

With that word closed that wonderful day's teaching. None but the guilty one knew to whom Jesus referred. But scene and words were indellibly stamped upon John's mind. And when, years afterwards, he wrote his narrative, he, for the reader's intermation, told that it was Judas Iscariot, the son of Simon, or—for the text in the best MSS. wavers—Judas the son of Simon Iscariot, to whom Jesus referred.

This was the culminating day in Jesus' Galilæan ministry. The public favor had reached its flood-tide, and at once began to ebb. He never spoke in this synagogue again. Gradually, all the synagogues were closed against Him. We read but little of His teaching and preaching in Galilee after this day. Save some passing glimpses of popular favor, the days grew darker and darker day by day. Yet much work had to be done before He could die. And because "the Jews sought to kill Him," He must stay in Galilee. Nor did He any more walk in Judæa, save a visit in October, secretly, at the Feast of Tabernacles, until He started on His last journey to death.

May had come and gone. Early summer was flooding the whole land with its glory. Jesus was still in Capernaum. He had not gone to the Passover of that Spring. For the Jews sought to kill Him; and His presence in the city would have been the signal for His re-arrest. But His disciples had gone. They would not neglect any ordinance of Divine appointment. At the close of the Feast they had returned, and were now with Jesus in Capernaum. Soon after, they were followed by another deputation from the Sanhedrim. The former ones had failed either to entrap Jesus or to loosen His hold upon the people. This one hoped for better success.

And not without reason. Jesus had been absent from the Passover: a significant fact, in one so prominent. Why? The Sanhedrim would inquire. It, further, must have learned, from some attending the Feast, who had seen the miracle of the Loaves, and had heard the Capernaum discourse, the deep and decided impression made upon the public mind by the former,

and upon Jesus' followers by the latter, with its results. Now was the time to destroy His influence with the people. And this committee was sent; as spies to watch Him, entrap Him, if possible, and to report.

For such work no better men could have been chosen. They were Pharisees, astute, able, popular, thoroughly reliable, and the most pronounced and active of Jesus' open enemies. They had already fiercely assailed Him. They had boldly charged Him with being in league with the devil. Their zeal for existing institutions was like a glowing fire. They were most religious, fasted rigorously and tri-weekly, observed the Sabbath-day with the utmost scrupulosity, paid tithes upon the cheapest herbs, prayed in the streets, and assumed the superiority to which their religiousness seemed to entitle them. And their influence with the people was, according to Josephus, almost unbounded. They were their idols. These believed that they sought only the loftiest aims in words and deeds. These recognized that nothing could be done about worship, prayers and sacrifices, except according to their wishes and rules. And these reverenced them as great teachers and models of holiness, with a reverence almost divine. No persons could so thoroughly detach the people from Jesus as they. Moreover, they were most closely attached to each other. The communication between each other in all parts of the land was constant. Those in Galilee kept those in Jerusalem fully informed of all that Jesus was doing and saying, and of the temper of the people. These thought that now was the time to strike a deadly blow. And soon after Passover week had ended certain Jerusalem Pharisees and Rabbis were seen on the streets, and in the places of public resort in Capernaum.

They were proud, haughty, insolent. Their broad phylacteries or slips of parchment inscribed with sentences of the law, were most conspicuously displayed on their foreheads and on the hem of their garments, as they moved along or kneeled upon the streets. It was soon noised abroad that they had come to cross swords again with the daring Galilæan Innovator; and that at this time they were confident of crushing Him. They would gather together to Him, and crowds would gather, too, to see the conflict and defeat. They had come prepared to increase the popular disfavor, of which the great defection of His followers had been so manifest an indication. To this end they would charge home upon Him every breach of the traditions. And they soon grappled with Him on a question in which they were very sure that they would triumph.

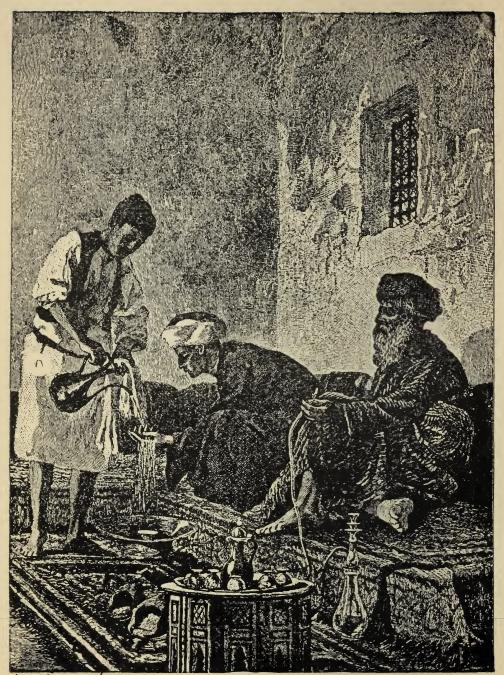
Traditionalism had wrecked the moral sense of the nation. Intellect, conscience and heart had been so fettered by its chains that all spiritual worship and growth had been hindered, I had almost said, stifled, all aspirations after a noble manhood and true freedom of thought had been almost wholly destroyed, and the commandments of God practically set aside. The whole system was abhorrent to Jesus. From the very first He had antagonized it. It was, clearly, His determination to destroy it. And under His teaching and training the Twelve, and those disciples which later formed the nucleus of the Church, were slowly, but most surely, more and more emancipated from its fetters. It was becoming clear to all that if His teaching obtained the ascendency, the whole system must fall a fact, gall and wormwood to the Pharisees. champions, they, because of this, were His deadly foes. Every time He touched it, they had assailed Him.

But their defeats had been constant and humiliating. For quite a time they had let Him alone. But from their own party in Galilee or from pilgrims at the feast they had learned of the flagrant and continuous ("why do, &c.," present tense,) neglect on the part of His disciples of the traditionalistic washings. This was a vulnerable point. This neglect they witnessed themselves. They could now fasten this reproach upon Him. And this, done by them as an official deputation from the Sanhedrim, would ruin Him in His own home.

Hands-washing before meals was a universal custom with the Persians, Greeks and Romans,\* as well as with the Jews. But with the last it was a religious duty, made such by the tradition of the elders, i. e., by and from the time of the great Sanhedrim. And it was sustained and enforced by the elders of the synagogues, as the theocratic authority. This was a sufficient ground for obedience. No one dared to transgress. And, however much they might differ upon other things, on this point the two schools of Shammai and Hillel were fully agreed. Food and drink could not be taken when there was the least possible ceremonial defilement. This might come from the touch of evil spirits during the night. The Jews, hence, must wash in the morning. It could be conveyed by the food to the body, and from it to the soul. Hence, before eating a meal, or even a piece of bread, the ceremonial washing must be observed: before the latter, the hands up to the knuckles, before the former, to the wrist; and before a sacrificial meal, the whole body. The water for this purpose was kept ceremonially clean

<sup>[\*</sup>Van Ammon, ii, 265.]

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After the meal.

(Jn, ii, 6). The water was poured upon the hands. Then the hands were held up so that the water ran down to the wrist, and then to the floor. Then each hand was rubbed in the hollow of the other (puknaean mee pukna nipsontai tas cheiras). When this washing was followed by a second one, the hands were held down so that the water could run off by the finger And this was enough after meals. This washing extended to the victuals, and to the vessels, the cups, pitchers, brazen vessels, tables, and reclining cushions; and in and on from the time of Jesus, to the Holy Scriptures. And it must, also, be scrupulously attended to every time one came from the street or market, to take away any ceremonial defilement contracted by the touch. For these washings abundance of water must be used: this would give "abundance of riches." It was an indispensable religious duty. Rather than omit it one must go four miles, if necessary, to get the water. It was of the highest importance: "blessed be those who gave the command to wash." To neglect any prescribed washing was an exceedingly grave offense. It gave bread the character of filth, led to poverty, was worse than eating swine's flesh, was as bad as to go in unto a harlot, or to commit murder. To give thanks at the meals was only a duty; to wash before and after meals a positive command, the disregard of which made one to be regarded as worthy of death, and in the case of a Rabbi who was bold enough to treat it with contempt, was followed by burial in excommunication. This tradition was more important and more binding than the Scriptures.\*

From these, as from all the fetters of traditionalism,

<sup>\*</sup>Sepp. ii, 343, sq. Edersheim, ii, pg. 9-12.]

Jesus sought to free His followers; and in this, as in all things, He was ever ready to show the rightness of His course. Hence, when these spies came, He was prepared for them. They saw some of His disciples eat with unwashed, and so ceremonially unclean (koinois, common), hands, and they found fault. At once they went to Jesus, and asked Him, "Why do Thy disciples transgress, by not walking according to the tradition of the elders?" This was the charge. And the proof was, "they eat with unwashed hands."

Hitherto they had charged Jesus with violations of the law, or, rather, of their traditions about it, but now of the traditions. For these He could not have any such excuses as those which He had previously alledged. He must plead guilty of allowing these violations in His followers, and this surely would be His condemnation with the people. A new mode of attack, and a most dangerous one; especially so after their last and most calumnious one. It shows more fully their relentless hate, and their unchangeable purpose to effect His destruction.

Hitherto Jesus had acted only on the defensive. But now, without making the slightest allusion to the omission of the practice, showing therein a complete indifference to it, He, for the first time, passed from defense to attack; and, as an answer to their strongly accusing question, opened upon them with words of fire which exposed to themselves, and to the crowd, the hollowness of their life. He at once addressed them as hypocrites, i. e.; as mask wearers. Such He knew they were. Such common report said they were.\*

<sup>[\*</sup>Rabbi Nathan said, "If all the hypocrites were divided into ten parts, nine of them would be found in Jerusalem, and one part only in the rest of the world."

Then He said that Isaiah's burning words (xxix, 13,) were a prophecy of them. "Well said he of you, You honor God with your lips, but deny Him in your hearts: your worship is vain; for you teach for your doctrines the commandments of men." You put aside, or reject God's commands that you may teach your traditions. And beautifully (kaloos, Mk. 9,) you do it. You lay aside the commandment of God that you may hold the traditions of men. On account of (dia), i. e., from regard to your tradition you transgress God's commandment." This was a sweeping and most terrible charge. And to put its accuracy beyond all dispute, Jesus, passing by everything on which any question could be raised, took a fact which they dared not deny, for it could be abundantly shown from their traditionalistic writings. "God's law says one thing, but you say another. Through Moses, God commanded, Honor thy father and thy mother, and, He that curseth father or mother, let him be executed (thanatoo teleutatoo, lit, by death let him end. Ex. xx, 12, xxi, 17; Lev. xx, 9; Deut. v, 16). But you teach that which releases from this command. If a child will say to parents concerning something by which he could help or support them, "of that by which those mightest be assisted by me, Corban," i. e., a gift irrevocably devoted to the Temple, or an offering given to the service of the altar—an implication, this, that the object, because sequestered beforehand, is no longer at his disposal—then ... Jesus breaks off the sentence very abruptly; as if unwilling to state the horrible conclusion, and allows the Pharisces to state it themselves-if they will.\* The implication is, that

<sup>\*</sup>The translation of Matt., vs. 5, 6, is somewhat difficult. Dr. Schaff's, perhaps, brings out the meaning more clearly than

the Pharisees taught that a son saying that word was not bound to help his parents, since by so doing he would violate his word. For Jesus immediately adds, "You allow him not to honor, nor to do aught for his father or his mother." Thus did they release the ungrateful son from all filial duty, and so overturn the holiest obligations of reverence and love among men. "Thus," said He, "by your tradition which you have delivered do you abolish God's word," "and," this was His closing word to them, "many such like things ye do."

Then calling the whole crowd which had heard both question and answer, Jesus, to set them free from su-

our E. V. or the R. V. "But ye say, Whosoever saith to his father or mother," a gift, (i. e., an offering consecrated to God, and therefore inalienable to other use,) whatsoever thou mightest be profited with from me (i. e., by which I might support thee); and honor not (kai ou mee timeese, co-ordinate with an eipee, and second member of the protasis,) his father or his mother...." supply the apodosis, "he is free," viz, from the obligation of the fifth commandment. And (words of Jesus) ye have made the law of

God of no effect, for the sake of your tradition"

The charge is a terrible one. But the least acquaintance with Talmudical writings shows how true it was. Mark's "Corban, that by which thou mightest be profited by me," is an exact copy of a formula found in the Mishna and Talmud. Edersheim gives illustrations, which the reader can see. And as to the authority of tradition, the following examples will suffice: "He who expounds Scripture in opposition to the tradition has no share in the world to come." "God gave Israel the Oral law that His will might be kept secret among themselves." "Those who gave themselves to the knowledge of the traditions saw a great light, for God enlightened their eyes." "God showed students of traditions how to act in relation to elean and unclean, which is not told fully and clearly in the Scriptures." "The Scriptures are like water, the Traditions like wine, the Commentaries on them like spiced wine. He who gives himself to these last, has the greatest reward of all." "Give more heed to the words of the Rabbis than to the words of the Law, for the words of the Scribes are more excellent than the words of the Law."]

perstitious bondage to externals, enunciated a principle the most opposite to Pharisaic Judaism, and one ruling in all places and times, and for all men. The moral being is the spring of action, and to it is the moral law addressed. "Hear Me, all," He said, "and understand. Nothing from without," as the Godprovided meats and drinks, "entering into his mouth defileth, or can defile, a man: but the things which come out of the mouth defile Him." And He concluded with His oft-repeated words, "He that hath ears to hear, let him hear."

A most tremendous shot, this, and most effective. Confident of victory, His foes had begun the attack. That one shot tore its way through all the iron casings of their Pharisaic righteousness, and struck the heart. It was a terrible exposure of their hypocrisy. It showed them their own hollowness, and their awful guilt. By the false teaching coming out of their mouth they had not only defiled themselves yet more, but had also destroyed the purity of the theocratic community. They felt the blow most acutely. It offended them very deeply. They could not reply, so they whined and complained about to, or in the presence of, the Twelve. And these, perhaps, from some lingering sympathy for them because of their crushing defeat, mentioned the fact to Jesus. Perhaps they thought Jesus had spoken with too much zeal against the Pharisees, and they gave, also, an intimated inquiry, Why speak so boldly and clearly?

But this did not disturb Jesus. "Every plant"—not phuton, a natural plant, but phuteia, a human planting—said He, "which My Heavenly Father hath not planted, shall be rooted up." What they have said just now, and before, and all their traditions, and all ordi-

nances of man, are not Divine plantings, and so must perish. And as for the Pharisees, they are incorrigible. Let them alone: they be blind leaders of the blind. And into a pit (botteunon, well, or cistern,) both leaders and followers will fall.

After this word had been spoken, Jesus entered into the house from the multitude, the house in which He abode, His mother's, most probably. There, His disciples, through Peter, declared that they did not understand the principle which He had enunciated, clear and simple as it was. It contravened not only the teaching of tradition, but, apparently, the legal distinction between clean and unclean meats. Not then, not till long after, with Peter not until his vision (Acts x), did they understand that nothing entering into the man for nourishment, is morally defiling. Now they regarded what Jesus had said as a parable, and—for they were honest men and true, who wanted light—they asked Him to explain it.

First, expressing surprise at their want of understanding, He asked them if they did not perceive that what entered into the man by the mouth, went not into the heart but into the belly, and, hence, could not defile him.\* But the evil things which proceed out of the heart, of which He gives a long list, defile the man. All sins, both inner and outer, come from evil thoughts. And the source of them is the heart. "Out of the heart proceed, &c."—a declaration, this, of the fact of original sin, as positive as His great word, "Ye

must be born again."

<sup>[\*</sup>The eis tou aphedroona ekpsreuetai, katharizoon panta ta broomata, expresses the physically cleansing character of the lowest function of man's animal economy.]

This great lesson, one for all time, closed the labors of that day, and of that sojourn in Capernaum. He at once withdrew (anechooreesen) to the extreme northwestern limit of the Holy Land, and thither, we now must follow Him.

## SECTION VIII.

## JESUS' SEVENTH CIRCUIT.

Incidents: Heals the daughter of a Syrophoenician woman-

Cures one of an impediment in his speech—Feeds

4,000 persons.

Localities: Borders of Tyre and Sidon-Decapolis.

Time: Early Summer, A. D. 29.

Matthew xv, 21-28; 29-39. Mark vii, 24-30; 31-37; viii, 1-9.

And Jesus arose and went out from thence, i.e., Capernaum (withdrew, anechooreson), went away into the parts (meree)—the boundary region (methoria)—of Tyre and Sidon. And He entered into a house, and would have (eethelesen, willed,) no man to know

it, but (and, kai,) He could not be hid.

For, behold, a woman of Canaan, a Syrophænician by nation (race, genei, R. V.,) whose young (little, R.V.,) daughter had (having, R.V.), an unclean spirit heard of Him, came out of (from, R. V.,) the same (those. R. V.,) borders, and came, and fell (down, R. V.,) at His feet. And she besought Him that He would cast forth the demon out of her daughter, saying, Have mercy on me, O Lord, Thou Son of David, my daughter is grievously vexed with a demon (kakoos daimoonesetai, badly demonized).

But He answered her not a word.

And His disciples came and besought Him, saying,

Send away (apoluson, dismiss,) her; for she crieth after us.

But He answered and said, I am (was, R. V.,) not sent but unto the lost sheep of the house of Israel.

Then (but, de, R. V.,) she came and worshipped

Him, saying, Lord, help me.

And He answered and said unto her, Let the children first be filled, for it is not meet to take the (little *Grk.*,) children's bread (loaf, tou artou,) and cast it to the dogs.

And she answered and said unto Him, Yes, Lord; yet (for even, R V.,) the little dogs (kunaria), under the table eat of the children's crumbs—of the crumbs

which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: for this saying be it (done, R. V.,) unto thee even as thou wilt: go thy way; the demon is gone out of thy daughter.

And her daughter was made whole (healed, R.V.,)

from that very hour.

(And she went away unto her house, R V.,) and when she was come unto her house, she found her daughter (the child, R. V.,) laid upon the bed, and the demon gone out.

Jesus heals a deaf and dumb man, and many demonized ones. Matt. xv,29-31; Mk.vii, 31-37.

And again Jesus departed from thence—from the coasts—(went out) from the borders of Tyre (and came through Sidon, dia Sidoo-

nas, R. V.,) unto—nigh unto—the sea of Galilee, through the midst of the coasts (borders, R. V.,) of Decapolis, and went up into a (the, tou,) mountain, and sat down there.

And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put (lay, R. V.,) His hand upon him.

Jesus' twenty-second recorded miracle.

And He took him aside from the multitude (ochlow) (privately, R. V.,) and put His fingers into his ears, and He spit (spat, R. V.,) and touched his tongue: and looking up to Heaven, He sighed, and said (saith, R. V.,) unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string (bond, R. V.,) of his tongue was loosed, and he

spake plain.

And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it: and were beyond measure astonished, saying, He hath done all things well: He maketh even the deaf to hear, and the dumb to speak.

Jesus then heals many came unto Him great multitudes (polloi ochloi, many crowds), having with them the lame, blind, dumb, maimed, and many others, and they cast them down at Jesus' (His, R. V.,) feet;

And He healed them:

Insomuch that the multitudes (crowds) wondered when they saw the dumb to speak, the blind to see, the lame to walk, and the maimed to be whole (the dumb speaking, the lame walking, the maimed whole, the blind seeing, R. V.): and they glorified the God of Israel.

Jesus feeds the multitudes: His twenty-third recorded ing very great, and miracle. Matt. xv, 32-38; Mk. viii, 1-9.

In those days the multitude (crowd) behaving (when there was again a great mul-

titude, and they had, R. V.,) nothing to eat, Jesus called unto Him His disciples, and saith-said-unto them, I have compassion on the multitudes (crowds), because they continue with Me now three days, and have nothing to eat: and if I send them away fasting to their own houses (home, oikon, R. V.,) they will faint—and I will (would, R. V., theloo, am willing,) not to send them away fasting lest (haply, R. V.,) they faint—in the way: for divers of them came (and some of them are come, R. V.,) from far.

And His disciples answered—say unto—Ilim, From whence can a man satisfy (shall one be able to fill, R.V.) these men with bread here in the wilderness (desert place, R. V.)—whence should we have so much bread (so many loaves, R. V.,) in the wilderness (a desert place, R. V.,) as to fill so great a multitude (crowd)?

And Jesus asked—saith unto—them, How many

loaves have ye?

And they said, Seven, and a few little (small, R.V.,) fishes.

And He commanded the multitude (crowd) to sit

down (anapesein) on the ground

And He took the seven loaves, and gave thanks, and (having given thanks, eucharisteesas, He, R.V.,) brake, and gave to His disciples to set before them:

And they set them before—gave them to—the mul-

titudes (crowds).

And they had a few small fishes: and He blessed (having blessed, eulogeesas, R. V.,) them, He commanded to set them (these, R. V.,) also before them. So (and, R. V.,) they did all eat, and were filled:

And they took up of the broken pieces that were left (remained over, R. V.,) seven baskets (spuridas, hand-baskets,) full.

And they that did eat—had eaten—were about four

thousand, besides women and children.

And He sent them away.

And He took ship, and came into the borders of Magdala.

It was a bright morning in the early Summer when Jesus left Capernaum for the northwestern part of Palestine, a two days' journey from His home. It was not long after His conflict with, and victory over, the Pharisees. The conflict showed that Galilee was closed against Him. And in the central part of it He never again addressed the people, nor wrought a miracle. It further showed that His life was in danger. But He must not die, save in Jerusalem, and only when His hour had come. He accordingly withdrew (anechoreesen) to the very verge of the Holy Land. It, hence, could not have been fear of His enemies, nor of Antipas, that prompted His steps—a fact further apparent from the fact that it was not long after that He returned again to Capernaum. Nor was His object to teach or to preach; for He did neither. Nor to work miracles; for He wrought but one. But as Mark's "He could not be hid" suggests, that He might find there that temporary seclusion and rest which He had sought in vain in the region of Bethsaida-Julius. These He needed for Himself, for He wished, for awhile, to be alone; and for His disciples. More and more necessary was it for Him to give them private

and full instruction. He saw that the whole colossal power of the hierarchy and of the ruling classes of the nation were being slowly but surely unified against Him; and that that power rested on a basis of the strongest kind, viz., the moral support of the people. The leading minds had for centuries so exalted traditionalism that it had become inextricably interwoven in their minds with the true religious system. The latter, the people regarded, and as given by Jehovah rightly, as incomparably the grandest, and their national history as incomparably the sublimest, on earth. These they regarded with a pride that nothing could disturb, and to them clung with a tenacity that nothing could shake. He saw that the more clearly they saw, under the influence of Pharisees and Rabbis, how completely His life and teaching overthrew their whole system of traditionalism, they would withdraw from Him. The Sanhedrim had rejected Him as the Messiah, and would, it it could, surely crush Him. The end of all would be His death—for the world's salvation, blessed be His name! He saw that the crisis was coming, and that it was of the very highest importance that He should privately teach the Twelve, point out to them the true ground of the hate against Him, with the reason of and necessity for His death; and that He must so train them that they would not be scattered by His death, but be ready to take up and carry on His cause after He had returned to His Father. to do this He must take them into some secluded place.

When He left the city He took not—so it seems—the great caravan route to Tyre, but a less frequented road which ran over the rough uplands of Northern

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LINESSITY OF TELLINOIS



Galilee, through the wooded plains, and along the ridges of Mount Lebanon. Its snowy summits and majestic cedars were in sight most of the way. Two days' journey would bring Him to the range of hills which were the boundary between Phænicia and Palestine, and from the summit of which He could see Tyre and Sidon, those cities renowned for centuries in commerce and war. Though now under the Roman yoke, and declining, they were still eminent even in their decay; and Tyre, after all the vicissitudes through which it had passed in its long career, was still a prosperous place. The glass works of Sidon, and the dye works of Tyre—whose purple was famed everywhere were still in operation. At the great docks were lying some of those vessels which Phænician skill had built, and which Phænician enterprise and sailors had carried through all known seas; and in those great warehouses were stored goods which Phænician commerce had gathered from all parts of the then known world. And along those streets, lined with great buildings and stately temples, was the constant tread of an active and intelligent population. It was thoroughly heathen. But the relations between the two countries had been close for centuries. A king of Tyre had furnished the cedar timbers and the "great stones and costly" for Solomon's temple. A daughter of the royal house had married one of Israel's kings, and had introduced the Baal worship. The system had such a hold on the Tyrians that they gave a large part of their enormous wealth to its support. But it was a most debasing idolatry. And by its corrupting influence, the Northern kingdom was brought to ruin. And yet during the days of its domination, a poor widow of Sidon had furnished a home to God's

prophet, Elijah, for many months. And Tyre had been the burden of more than one prophecy by the

great prophets of Israel.

This was the land to whose borders Jesushad now come, and of whose idolatrous pollutions He had been most painfully reminded a short time before by the epithet Beelzebub—the name of one of its gods given by the Jews to Satan as the prince of demons. He did not, when He reached them, cross the borders, for the Syrophænician women came over there to Him. Nor could He well, after having forbidden the Twelve to go to work on the road of the Gentiles. And as, when leaving, He passed through Sidon, not the city, but territory, He, probably, found His lonely resting place somewhere along the middle or lower part of the border line. This land belonged, under the old tribal divisions, to Ashur. But it had never been thoroughly conquered; and though largely populated by Jews, had always been half-heathen—this half being the descendants of the old Canaanites who had remained in the land ever since the days of the Conquest. Thus Jesus went into a region where idolatry was flourishing.

In the seclusion of these hills Jesus hoped to find a retirement where He could teach and train the Twelve. There He entered into a house, and desired His arrival to be kept secret: "He would have no one know it." In it He may have continued some few days unknown: but "He could not be hid." His fame had long preceded Him, and it was soon noised abroad that He was there. The fact may have been talked about in the streets of Tyre and Sidon, and surely was in the country round about. It reached

the ears of a woman of the old Canaanite\* population. She was a Phœnician by nation—called by Mark a Syrophœnician—i. e., because Phœnicia was then under the Roman prefecture of Syria—so-called to distinguish her from the Phænicians of Africa; and a Greek in culture or religion. Thus, there centered in her person every great division of the known world, in its relation to Israel. She had heard of Jesus and His wonderful cures. She had a daughter grievously tormented with a demon(kakoos daimononesetai, Matt., pneuma akatharton, Mk.). She now, prompted by maternal instinct, and inspired by a genuine faith, crossed the boundary line, came into Palestine, and went directly to Jesus—the third Gentile and heathen who had applied to Him, the Roman centurion being the first, and the woman with the bloody issue being the second. How keen the sagacity of that faith which found Him out from afar! And how mighty that faith which cried out (ekrasen), in a loud voice and pleading tones to Him! Addressing Him by the only designation which she as yet knew, "O Lord, Son of David"—a very remarkable word, for it was a designation that had been rarely given Him-, she said "have mercy on me; my daughter is grievously vexed with a demon," Thus she besought Him that He would cast the demon out of her daughter.

To this earnest petition Jesus gave no reply.

Then His disciples, convinced from the earnestness and power of her cries that she would not stop until relief was granted, "she crieth after us, &c.," and wishing to prevent all agitation, became her interces-

<sup>\*</sup>The original inhabitants of Canaan emigrated to Phœnicia during the early days of Jewish history.]

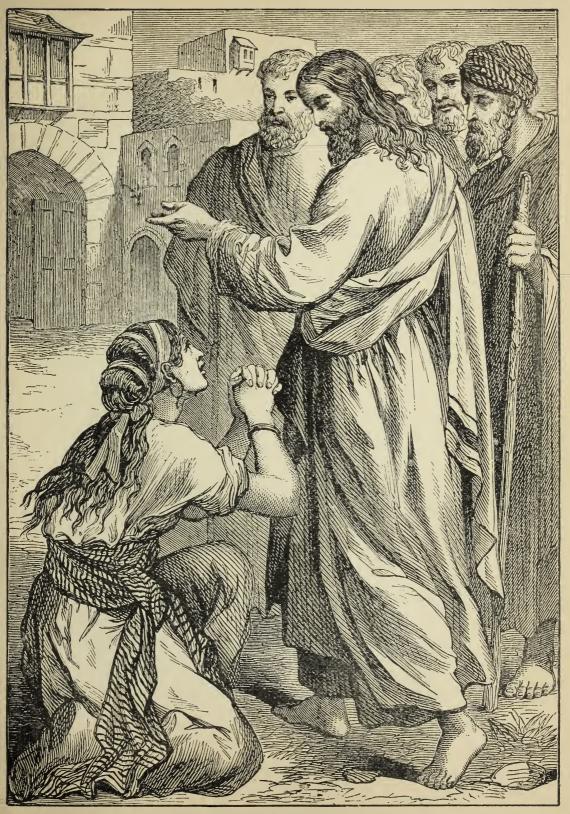
sors. They came and besought Him to send her away: apoluson, dismiss her. But looks or tones of voice were entreating, and implied, "with Thy blessing."

To it Jesus replied, "I am not sent but to the lost sheep of the house of Israel." He had been sent; and all that He had to do was to obey implicitly and always Him who had sent Him. He had been sent, personally, to the lost sheep of the house of Israel, as their Messiah. To them had His labors been confined. The Gentile woman who had been healed had made no verbal application, and the heathen centurion had received blessing on the intercession of the Jews. But here a heathen woman made a direct application to Him as Son of David. This title belonged to Him as the Messiah of the Jews. To Him as such, she had no right. He, hence, must refuse her request. And to the Twelve He gave exactly the reason why, (for up to this moment He had no intimation from His Father to the contrary)—and this is the first time that He had spoken such a word, for now, for the first time, was there a necessity to say it.

The woman was being moved by the Spirit by whom the Father was drawing her to the Son. Quick as a lightning flash she saw her mistake and corrected it. She belonged not to the House of Israel, had no right to their blessings, nor to His designation as the "Son of David." At once she came, fell at His feet, worshiped Him, and recognizing Him as mighty universal Lord, a designation belonging to Him as the Son of Man, exclaimed in the most condensed form of expres-

sion possible, "Lord, help me."

Then addressing her for the first time directly, He gave a seemingly harsh and chilling repulse: "Let the children first be filled; for it is not meet (kalon, the



THE SYRO-PHŒNICIAN WOMAN

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suitable thing) to take the children's bread and cast it to the little dogs (kunaria)—a familiar diminutive which expresses the dogs' dependence upon the family; and the attachment of the family to them. By the law of the house, food must be given to the children first, and it is not right to give it to others until they. are filled. They must have the first in proffer and provision. And this had been the fact. Jesus had come to His own. He had proffered to them as "the natural sons of the Kingdom," the bread of His Father's House. Both Him and it they had refused. And but a few days before, He had in His words in the synagogue of Capernaum declared virtually that this refusal would not hinder others from getting the blessing and the bread of Heaven. And further, He then had declared that therefore "every one, &c.," so that He could now, in perfect consistency with the law of the House, supply applicants from outside of it. And His words show The Father's signal, as the woman's approach, The Father's drawing.

The woman had not heard those words. But she now heard these. And while in them a proud heart would have heard nothing but the expressions of cold, narrow-minded national pride, and would have turned haughtily away, her humble, trusting heart saw in them, not refusal, and in Jesus' looks and tones something encouraging. And from these facts and words she drew this, certainly by the drawing of The Father, that if she came to Jesus as The Son of Man, He would in no wise cast her out. And this she did in the exercise of a faith most genuine and most sublime. She against hope believed in hope. She became the interpreter of Jesus' words in their highest sense, and gave them the boldest application. By a master

stroke of the logic of faith, she, while assenting to, refuted them, drew out from them an argument not to be answered, and showed in them an implied promise surely to be kept—a fact, all this, explainable only upon the fact that she was being led by The Spirit. "Yes, Lord," all that is so: "also for (kai gar) the little dogs under the table eat of the children's crumbs which fall from their master's table." Little dogs are provided for as well as the children. She recognized Jesus as the great Householder. She humbled herself before Him in whom God was revealing Himself to her soul. And from Him she asked only a crumb

(psichia, a little crumb).

That word was a great joy to Jesus. It showed genuine lowliness of spirit, hearty acquiescence in the rightness of His remark, sweetest submission to the judgment implied in it, that she had no right to the blessings covenanted to Israel, a cheerful willingness to take any crumbs which Jesus would give, and a faith, which, as a confidence in Him, and channel of blessing to her child, was of the very highest order. It had overcome obstacles of the most formidable char-It exhibited a greatness such as had not before occurred in His ministry. From the fulness of His heart He exclaimed, "O woman, great is thy faith. For this saying, be it unto thee, even as thou wilt: go thy way; the demon is gone out of thy daughter." From that hour her daughter was wholly relieved of the tormenting presence. And the mother hastening home, found the demon gone, and her daughter quietly lying on the bed—exhausted, but perfectly tranquil in mind and body. And as, during long years after, she, in the quiet of home, mused over the whole fact, well might she often feel astonishment at her great THE LIBRARY

OF THE



NATURAL BRIDGE OVER THE LEONTES.

Anti-Lebanus of the eastern, range of two mountains, 90 miles long, on the northern border of Palestine. Their average height is about 8,000 feet. The tops are covered with perpetual snow. The scenery is wild and grand. The valley between the ranges from 5 to 8 miles wide, and the northern prolongation of the Jordan valley is of great fertility. The mountain gave many images to the prophets. Among the streams which rise in the range, and rush down in sheets of foam, is the Leontes, whose natural bridge may not impossibly have been crossed by Jesus on this journey.

boldness throughout, and especially at the boldness of her prayer, in its progress, as to her struggling for the help of God. The Spirit of grace and supplication instantly suggested each succeeding step.

This was a great day in the development of Jesus' ministry. This miracle was His first work after His great words giving the change in the direction of His ministry. It was another evidence of the breaking down, through Him, of national barriers, another illustration of the blossoming of faith in Him among the heathen, and the first decided indication of the opening of the door of the Gentile world to the gospel. And this woman has the illustrious honor of being the person through or by whom that door was opened.

How long Jesus was in that region before this incident occurred is not known. But that made any longer seclusion there impossible. He, therefore, left that region, and started for the eastern side of the sea of Galilee. He passed through Sidon (dia Sidoonis,)\* i. e., the district of Sidon. He must then have gone northward from near Tyre, through, or by, Sidon, along the Sidonian boundary. Following the great caravan road, leading from Sidon, He passed along the river Bostranus, through the hills and valleys of Mount Lebanon, till He crossed the Lebanon range amid peaks 6000 feet high, then down the eastern side over the deep rushing Leontes, by its natural bridge, then on by the great road through Dan to Cæsarea-Philippi, then, the upper Jordan crossed, down its eastern side, and on under the shadow of Great Hermon, on

<sup>[\*</sup>The true reading of Mark, vs. 31, according to Lachmann, Tischendorf, Tregelles, Alford, Meyer, Lange, Westcott and Hort.]

through the uplands of Gaulonites to the sea of Galilee, and along the mountainous chain on its eastern shore. and on through the borders of the Decapolis or the ten cities, until He reached the mountain near which He, the second time, fed great multitudes. before have we met this name.\* Early in Jesus' ministry His fame had reached this region, and great crowds from it had crossed to the western side of the lake to see and hear Him. He had, also, been once for a few hours on that shore, and had cured the two demoniacs of Gadara; whom He had left as witnesses, and one of whom had published throughout the Decapolis the great things which Jesus had done for him. And now, for the first time, Jesus made a lengthened stay in that region. In olden times it belonged to the half tribe of Manasseh. But not having been re-occupied after the return from the exile in Babylon, it, now, though some Jews resided there, was essentially heath-And the monuments which yet remain show that the gods worshipped were the Grecian divinities.+ This fact made them an eye-sore to the Jews, and increased the dislike which they had felt towards the people ever since the time of the Maccabees for their league against him. It was a confederation of ten cities, with the territory adjacent, all, except Scythopo-They were lis, on the eastern side of the Jordan. joined together like the Greek cities, or the Hanse towns in Germany; and their political alliance was with cities outside of Palestine. Their special privileges dated from the time of Pompey by whom they had been conquered. And the Romans, after their conquest of Syria, B. C. 65, had subjected them to the

<sup>[\*</sup>I. E., Decapolis.] [†Schurer, pp. 382, 383.]

governor of that province, and had rebuilt and partially colonized them. And they were now, most of them, populous and prosperous places of great business and worldly culture, and were adorned with many splendid buildings, public and private, some of the ruins of which still remain.

In this region Jesus sought the retirement denied Him on the borders of Tyre. But He failed again. His fame had preceded Him. His entrance into that region, and His journey along the eastern shore of the lake soon became known. And as He was passing through (ana) the northern borders of the Decapolis some persons brought unto Him a man to be healed. He and those bringing him were heathen. The man was not a demoniac, but, as the result of disease, deaf and tongue tied (mogilalou, a stammerer, as the Peschito has it). They ask Jesus to lay His hand upon him.

In the case of the Syrophœnician woman, Jesus had learned His Father's will as to His dealing with the heathen. And here, at once, and without a word, He accedes to their request. But His action was wholly different from what it had been in any case before, doubtless to be explained by the fact that the man was a heathen. He would awaken faith in the man, and would loosen the bonds on his soul as well as those on his tongue. He, out of regard to his moral condition, took the man apart from the crowd; and thus would He secure his undivided attention. He then thrust (ekbalen) His fingers into his ears, and upon his tongue, and then spitting,\* He touched his tongue—

<sup>[\*</sup>Spitting on a diseased member was a means of cure accepted by Jews and Gentiles alike. Lange, Mark vii, 33; Edersheim.]

all this showing that He could lay His hand upon heathen as well as upon Jews. Thus spake Jesus to him by actions in which He enveloped the vital energy ever flowing in streams from His body. But though all were immediately connected with His own Person, and were all profoundly significant for the man's instruction, and as a fresh incentive to his faith, yet in them all was not the breath of life. Not because there was not life in the touch; for the woman of Cæsarea-Philippi found that there was; but because such was the Divine ordering in the case. These actions upon the man were followed by, (a), Jesus looking up to Heaven; thus showing who He was, Who had sent Him, and what His own dependence upon Him; by, (b), in connection with this look, sighing, (1), the sigh of sympathy with human suffering, brought on by Satan, and by obedience to him, and, (2), the sigh of the mighty prayer then going up from Him to His Father; and by, (c), the word, Ephphatha (an Aramana word in the invention) mæan word, in the imperative), Be opened. It was a word of mighty import and power. It gave healing to the man. Immediately his ears were opened, the string of his tongue was loosed, and he spake plain.

The miracle was not a great one, but it produced upon the Gentile and heathen populations of that lonely and mountainous region a most extraordinary impression. They were beyond measure astonished. "He hath done all things well (kaloos, beautifully)," they said; "He makes the deaf to hear, and the dumb to speak." And though He charged them not to make it known, the more He charged them, so much the more did they publish it. And with the usual re-

sults. The wider spread His fame, and the louder sounded His praise, till one universal jubilee proclaimed, "He hath done all things well."

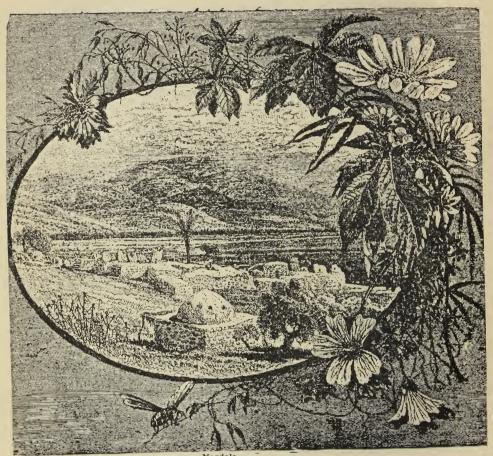
He had gone there for quiet, and for the instruction of the Twelve. But as the news of His presence, renewing old memories, and of this miracle spread far and wide, many crowds flocked to Him from far and near. They brought their sick of every description, specially the lame, blind and dumb. They found Him seated in (a wonted resort,) the mountain near this one, perhaps, the southeastern corner of the lake. Apparently, He was inviting, and waiting for the people. They cast the sick down boldly and reverently at (para, before) His feet—the verb, eripsan, indicating the haste, and somewhat roughness with which they did it. From His presence disease fled away. The sick were cured, the lame walked, the maimed had their limbs restored, the tongue was loosed, the optic nerve was made alive, the blind saw. The crowds wondered. The cured were full of gladness. They were heathen. But for the moment their own deities were nothing. And though they saw not their own real malady, and sought not the true remedy, yet they were full of gratitude and praise. They glorified the living God by that name by which He was best known to them, "the God of Israel."\* Jesus had conquered the heathen by acts of kindness to the body, by love, and by life-power from God.

For three days the crowds stayed with Jesus in those deep solitudes, seeing His works and listening

<sup>\*</sup>This was the designation of Jehovah from Ex. xxxii,27, and through the historical books, and the Psalms and Prophets, down to Mal. ii, 16.]

to His words—a fact which shows on their part some faith, regard, and desire to learn. If they had brought provisions with them, these had been all consumed. They were so absorbed in what was occurring, that the wants of the body had been more or less forgotten. They, most probably, knew nothing of the miraculous feeding which Jesus had given; and even if they did, dreamed not of any miraculous supply. Jesus was about to dismiss them. He saw that if He sant them about to dismiss them. He saw that if He sent them away fasting, many would faint by the way, especially those who had come a long distance. He, whatever may have been their motives for remaining, had compassion upon them. He stooped to their bodily needs. He would not deny Himself, so He must feed them. He considered everything, without a suggestion from any one. Yet He took the Twelve into His counsels, and called them together to consult about it. . I, do not will (ou theloo) to send them away hungry, for they will faint on the road; for many of them have come from afar." What do you think about it? They considered not His resources. If they had not forgotten the miracle of the Loaves, they thought of no repetition of it. So they asked Him where they or any one (tis) could in that wilderness find bread enough to satisfy so great a crowd? "How many loaves have you?"
He asked. "Seven," they replied, "and a few small fishes." They felt relieved. He was answerable for the supply for the invited guests. He then commanded the crowd to fall down (anapesein) upon the ground. They did this. Then He took the seven loaves, and giving thanks (encharisteesas), brake, and gave to the Twelve to, and they did, set them before the crowd. Then He took the small fishes, and blessed (eulogeesas), and commanded to set them also before

PANASHIR OF PRINCIPLE



Magdala

them. All partook. All were satisfied. Then they took up of the broken pieces that remained seven large baskets (spuridas, hampers,) full. And it was found that about 4000 men, besides women and children, most, if not all, of them heathen, had eaten of this miraculously furnished food. And His words and acts now, and at the first miracle of the Loaves, along with the life which He has given, have called into existence all those institutions erected for the relief of all human needs and distresses, which brighten and gladden all Christian lands.

Then He sent the crowds away to meditate on all that they had seen and heard, specially on this last gracious act, which was not a Messianic "sign," nor done to prove His Messiahship, but done by Him as The Son of Man, and out of pure compassion and love to man. And as they were departing He entered into the (to) boat—doubtless the one which waited on Him, and which He had sent for to meet Him there—and at once crossed the lake to the western shore, and landed in the borders of the then flourishing city of Magdala—now El Mejdel, a small village near the south end of Gennesaret, and near the small hamlet of Dalmanutha.

## SECTION IX.

## JESUS' EIGHTH SOJOURN IN CAPERNAUM.

Incidents: Pharisees again demand a sign—He reproves their hypocrisy, and denies their demand.

Place: Capernaum.

Time: Summer, A. D. 29.

Matthew xvi, 1-4. Mark viii, 11, 12.

And straightway, after feeding the four thousand,

He entered into the boat (to ploion), and, leaving the southeast coast, He came into the borders of Magdala (Magadan, R. V.)—into the parts of Dalmanutha, on the west coast of the sea of Galilee.

And the Pharisees and Sadducees came forth, and began to question with Him, and tempting Him, asked Him to show—seeking of Him—a sign from

heaven.

But He answered and said unto them,\* When it is evening, ye say, It will be fair weather; for the sky (heaven, ho ouranos,) is red. And in the morning, It will be foul weather to-day, for the sky (heaven) is red and lowering. †Ye can (know how to, R. V.,) discern the face of the sky (heaven), but can ye not (ye cannot, R. V.,) discern the signs of the times?

And He sighed deeply in His spirit, and saith, An evil and adulterous generation seeketh—why doth this generation seek?—after a sign: Verily, I say unto you, There shall no sign be given unto this generation, but

the sign of the prophet Jonah.

And He left them, and departed.

While Jesus was absent upon this extended tour, His enemies were not idle. Neither failure nor defeat had turned the Pharisees aside from their malignant purposes. Slowly, but surely, they were uniting all the leading classes against Him. The Rabbis were thoroughly with them. They had already enlisted the Herodians, a small but influential party who cared little for the religious, and much for the existing politi-

<sup>[\*</sup>The following words down to "the times," are wanting in Alpha, B., U., X., and are bracketed by many scholars.]

<sup>[†&</sup>quot;Ye hypocrites" is cancelled by all scholars.]

cal, order of things. They now enlisted the Sadducees, whom now we meet for the first time in the widening conspiracy against Jesus—a most ominous sign, for this was the party which at last condemned and crucified Jesus.

The Sadducees were a kind of spiritual aristocracy. The purest Jewish blood flowed in their veins. To them were attached all who reckoned themselves as belonging to the aristocracy, such as the families of the high priests who had attained consideration under the dy-nasty of Herod. They possessed great wealth, high culture, and the highest positions in the hierarchy. They were for the most part judges. Their high position in the official and governing class made them proud and haughty. Essentially men of the world, and living only in the present, they denied the existence of angels, spirits, or any future state. They were strict constructionists of the Mosaic Law, and rejected the whole body of traditionalistic teaching and observances which the Pharisees regarded as of vital importance, and, hence, had, in neither orthodoxy nor zeal for the national integrity, any special standing. But their great wealth and culture, and their social and hierarchical positions gave them such an influence that the people, while they detested, stood in awe of them.

With the Pharisees they had little in common. To Jesus' strong words against the fetters of traditionalism they gave a hearty assent. To His peripatetic labors they were supremely indifferent. But they had been led to see that His hold upon the people was becoming very strong, and that the tendency of His teaching was practically the undermining of those institutions with which their own positions, dignities

and sources of wealth were indissolubly bound up. To every movement that disturbed the existing order of things they were unalterably opposed. They now saw that the teaching so full of disappointment to the Pharisees and Rabbis, and so repugnant to the national pride, was practically revolutionary as to the whole hierarchical system. They took the alarm. They became the cool and calculating enemies of Jesus. They now united with others, in those hostile movements which culminated in the most awful results, against One whose teaching and life were pure, and whose works were only beneficent. We are sad. We commiserate them. But we are not amazed. Everything about Jesus was so wholly contrary to all their notions about the expected Messiah, that, because they would not obey God, He aroused their worst passions, and made them His deadly foes. The two parties had now been closeted. They had devised their scheme to entrap Him, and loosen His hold upon the people. It was ready. And immediately upon His return home (for it is scarcely supposable that they were so familiar with His movements as to know when He had left the eastern, and had arrived at the western shore of the lake), they, perhaps, by a committee confronted Him, publicly, with a categorical demand: "they came forth, and, tempting Him, demanded (epeerootoon, demanding,) Him to show them a (any) sign from Heaven."

This was the fourth time that this same demand had been made. The first time was by "the Jews," and just after His cleansing of the temple, April, A. D. 28; the second time by the scribes and Pharisees, just after He had warned the people against the blasphemies of the Pharisees, Autumn, A. D. 28; the third

time was by those who had eaten of the loaves, a few days before this, April, A. D. 29, and now by the Pharisees and Sadducees. The first demand was made in Jerusalem, the last three in Capernaum, and were specific demands (Jn. ii, 18; Matt. xii, 38; Jn. vi, 30; Matt. xvi, 1). They had learned from Hag. ii, 7, of cosmical changes connected with the coming of The Son of Man. Connecting these with the only coming of The Messiah of which they had any conception, they supposed that it would be signaled by some manifestations in the sky. It was therefore a demand for something visible in the heavens like a change in the moon or sun, a making it stand still as did Joshua, or a calling down fire like Elijah, or hail like Samuel. Do something that will show control over the forces in the air or heavens. This will be an authentication of your assumed claim of Messiahship.

This was virtually a temptation, like one in the wilderness, to make a vain display of His supernatural power, and thereby attest, or declare plainly, His Messiahship. And if He refused, then they could persuade the people either that He did not put forth such

a claim, or that if He did, it was untrue.

He saw what the demand showed, utter misconception of the character of His mission. He had spontaneously wrought Messianic signs, and had gladly responded to the cry of need and appeal of faith. But to perform a prodigy in order to prove to a delegation from the Sanhedrim His Messianic mission, was to degrade Himself to the level of the trickster, and to compromise the royal dignity of truth. The demand showed, further, implacable hate, hardness of heart beyond recovery, and an unchangeable determination to detach the people from Him, and to close all the doors of the

synagogues against Him. If they could prevent it He should no longer teach or preach in Galilee. It was virtually His rejection in that province. He had been rejected in Judæa. Final rejection He saw was His, with all it involved to Himself, to these men, and specially to the nation. He sighed deeply in spirit. Not as He sighed in the Decapolis, when healing the stammerer; for that was the sigh of sympathy with suffering, and of prayer. But this was the sigh of profound sorrow at the unbelief and hardening of those men, not without regard to all involved in it to Himself, and to those represented by them. Nor had it the slightest tinge of passion. His intellect was unclouded. His heart was calm. He faced His foes. And their question He met with the utmost composure. And His answer shows that He had an open eye and receptive for nature's changing mood, as, as we have seen, He had knowledge of the physiology of plants. "Prophets of the weather! A red sky in the evening, and you say, Fair weather (eudia). A red sky in the morning, and you say, a wintry storm (cheimoon). Why not, then, discern the signs of the times? To the single eye, upright heart, and steady walk with God, these are as perceptible as are those, and this shows your hypocrisy. You do not truly want a 'sign.' And even if it were given, it would be, from your entire lack of sympathy, of no avail. Why does this generation seek after a sign? Simply because it is wicked, and also adulterous, i. e., fallen into apostacy." Previous to John's death abundant signs as to The Messiah had been given. Now it is too late to seek a sign in respect to His reception by the nation as their Messiah. All such signs had already been given. One only remained for them as the ultimate seal of

God on the life which He had led and the truth which He had spoken—both of which they had rejected. But it was a sign which would be too late to benefit that generation. It was the sign of the prophet Jonah, setting forth, typically, His own burial and resurrection. "Reflect on his history, and see what I mean."

This said, He left them abruptly, abandoning them

to their hopeless unbelief.

It was now more than ever necessary to make preparations for, and to make known clearly to His disciples the facts concerning, His death. And that He might have them alone with Him, He immediately left Capernaum, and re-crossed the sea.

## SECTION X.

## JESUS' EIGHTH CIRCUIT.

Incidents: Words about the leaven of the Pharisees and others—
Heals a blind man—Asks His disciples the opinions of men about Him—Asks them what are their own convictions. Tells them of His purpose to found His Church—And, for the first time, of His own coming sufferings and death—Peter's disclosure—Shows His disciples and the crowd what would be involved in following Him—the reward—His Transfiguration—Answers question concerning the coming of Elijah—Heals a demonized child—Repeats His words concerning His death and resurrection.

Localities: Sea of Galilee—Bethsaida-Julius—Road between Bethsaida-Julius and Cæsarea-Philippi—Region of Cæsarea-Philippi—Mount Hermon—The Descent of this mountain—Foot of this mountain—Upper Galilee.

Time: Somewhere from in July to last of September or first of October, A. D. 29.

Matthew xvi, 5-12; 13-23; 24-28; xvii, 1-9; 10-13. Mark viii, 13-21; 22-26; 27-30; 34-38; ix, 1-10; 11-13. Luke ix, 18-22; 23-27; ix, 28-36.

Matthew xvii, 14-21; 22, 23. Mark ix, 14-29; 30-32. Luke ix, 37-42; 43-45.

And He left them, the Pharisees and Sadducees,

And again entering into the boat, departed from the west coast, and came to the other side, to the northeast coast of the sea of Galilee. And the disciples had forgotten (forgot, R. V.,) to take bread; neither had they in the boat with them more than one loaf.

And Jesus charged them—said unto them—Take heed, beware of the leaven of the Pharisees and Sadducees, and of the leaven of Herod.

And they reasoned among themselves (one with another, R. V.), saying, It is because we have taken no bread.

And Jesus perceiving it, said—saith unto them, O ye of little faith, why reason ye among yourselves because ye have (have brought) no bread? do ye not perceive, neither understand? have ye your heart yet hardened? Having eyes see ye not? and having ears, hear ye not? and do ye not remember the five loaves of the five thousand, and how many baskets (kophinous, traveling baskets,) ye took up? neither the seven loaves of the four thousand, and how many baskets (spuridas, hand-baskets,) ye took up? When I brake the five loaves among the five thousand, how many baskets (kophinous) full of fragments (broken pieces, R. V.,) took ye up?

They say unto Him, Twelve.

And when the seven among the four thousand, how many baskets (spuridoon) full of fragments (broken pieces, R. V.,) took ye up?

And they said—say—unto Him, Seven.\*

And He said unto them, How is it then that ye do not (yet, R. V.,) understand (perceive, R. V.,) that I spake not to you concerning bread, but that ye should beware of the leaven of the Pharisees and Sadducees.

Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine (teaching, didachees, R. V.,) of the Pharisees and of

the Sadducees.

And He cometh (they come, R. V.,) to Bethsaida-Julius.

And they bring a blind man unto Him, and besought (beseech, R. V.,) Him to touch him.

And He took (hold, R V.,) of the blind man by the hand, and led him out of the town (village, koomees, Heals a blind man—His twenty-fourth miracle.

Mk. viii, 22-26.

Mk. viii, 22-26.

(laid, R. V.,) His hands upon him, He asked him if he saw (seest thou? R V.,) aught.

And he looked up, and said, I see men; for I be-

hold them as trees, walking. (R V.).

Then again He put (laid, R. V.,) His hands upon his eyes, and made him look up (and he looked steadfastly, R. V); and he was restored, and saw all things (every man, R. V.,) clearly.

And He sent him away to his house (home, R. V.,) saying, Neither go into the town (do not enter into the village, R. V.), nor tell it to any man in the

town.

<sup>[\*</sup>See Matt. xiv, 16-21; Mk. vi, 37-44; Lk. ix, 13-17; Jn. vi, 5-13.]

Going on from Bethsaida, Jesus reaches the villages of Cæsarea - Philippi. Asks questions of His disciples. Receives from Peter his confession of faith in Him. Foretells His own sufferings and death; also, foretells the sufferings of His followers.

Place: Region of Cæsarea-

Philippi.

Matt. xvi, 13-28; Mk. viii, 27-xi,1; Lk. ix, 18-27.

titudes—say that I, the Son of Man, am (that the Son

of Man is, R. V.)?

And they answering, said, Some say, John the Baptist; some—and others—Elijah; and others, Jereminiah, or one of the prophets;—and—that one of the old prophets is risen again.

And He said—saith—unto them, But who say ye

that I am?

And Simon Peter answered and said, Thou art The

Christ, The Son of the Living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar Jonah; for flesh and blood hath not revealed it unto thee, but My Father which is in the heavens (tois ouranois). And I also say unto thee,

Jesus' first word about the Church. this rock I will build My church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the Kingdom of the Heavens (toon ouranoon): And whatsoever thou shalt bind on earth shall be bound in

And Jesus went out, and His disciples, into the towns (villages, koomas, R. V.,) of Cæsare a-Philippi.

And it came to pass when He came into the (parts of, R. V.,) Cæsarea-Philippi, as by the way He was praying alone, His disciples were with Him. And He asked them, saying, Who do men—the mul-

the heavens; and whatsoever thou shalt loose on the earth shall be loosen in the heavens.

Then He straitly charged them—the disciples—and commanded them to—that they should—tell no man of Him, that thing, that He was The Christ.\*

From that time forth Jesus began to teach His disJesus' first words to the ciples, and to show unto
Twelve as to His sufferings and death. The Son of Man must go
unto Jerusalem, and be rejected of—by—the elders
and chief priests and scribes, and suffer many things
of them, and be killed, and be raised (up, R. V.,) the
third day—after three days rise again.

And He spoke this saying openly (parreesia, plain-

ly, unambiguously).

And Peter took (proslabomenos, taking hold, as by the hand,) Him, and began to rebuke Him, Be it far from Thee, Lord (ileoos soi, Kurei, The Lord have

mercy on Thee): this shall not be unto Thee.

But when He had turned about and looked on (turning about and seeing, R. V.,) His disciples, He turned, and said—saith—to Peter, Get thee behind Me, Satan: thou art an offense (stumbling block, R. V.,) unto Me: for thou savorest (mindest, R. V.,) not the things of God, but the things of men.

And He called unto Him the people (ton ochlon, the crowd,) with His disciples, and He said unto them all, If any man would come after Me, let him deny himself and take up his cross daily, and follow Me. For whosoever would save his life shall lose it: but whosoever shall lose his life for My sake, and the gospel's,

<sup>[\*</sup>Iesous is an interpolation—It is not found in the best Mss., and is rejected by all critical scholars.]

the same shall save it. For what is a man advantaged —what shall it profit a man—if he shall gain the whole world, and lose himself—his own soul—or be cast away? or what shall a man give in exchange for his soul? For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation of him also the Son of Man shall be ashamed when He cometh—shall come—in His own glory, and in the glory of His Father, and with the holy angels. For the Son of Man shall come in the glory of His Father, with His angels; and then shall He render unto every man (hekastoo, to every one), according to his works (praxin, doing).

And He said unto them, But I tell you of a truth—verily, verily, I say unto you—there be some standing—that stand—here (some here of them that stand by, R. V.,) which shall not—in no wise—taste of death till they see the Kingdom of God come with power—till they see the Son of Man coming in His Kingdom.

The Transfiguration of Jesus: Subsequent discourse: Healing, at the foot of the hill, a demoniac, which the disciples could not heal.

Place: Mount Hermon.

Time:

Matt. xvii, 1-13, 14-21; Mk. ix, 2 13, 14-29; Lk. ix, 28-36, 37-43.

(to, Lk,,) mountain to pray.

And as He prayed (was praying, R. V.,) He was transfigured before them: the fashion of His countenance was altered, and His face did shine as the sun,

And it came to pass about an eight days after these sayings—after six days—Jesus took—taketh with Him Peter, and James, and John his brother, and bringeth them up into a high mountain, apart by themselves.

He went up into the

and His garments—raiment—became shining—white and glistening (dazzling, R. V.,) exceeding white, as the snow—as the light—so as no fuller on earth can whiten them.

And, behold, there appeared unto them two men which were Moses and Elijah, who appeared in glory; and they were talking with Jesus; and spake of His decease (exodon, departure,) which He should—was about to—accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake (diagreegoree-santes, becoming wide awake,) they saw His glory, and

the two men that stood with Him.

And it came to pass as they departed (were departing, R. V.,) from Him, Peter answered and said unto Jesus (Lord, Matt., Rabbi, Mk., Master, Lk.), it is good for us to be here: if Thou wilt—I will make (poieesoo)—let us make here three tabernacles (skeenas, booths); one for Thee, and one for Moses, and one for Elijah: for he wist not what to answer—not knowing what he said; for they were (became, R. V.,) sore afraid.

And while he yet thus spake—(was speaking, R.V.,) behold, there came a bright cloud, and overshadowed them, and they feared as they entered into the cloud. And, behold, there came a voice out of the cloud, saying, This is My Beloved Son, (My Chosen R.V., Lk.,) in whom I am well pleased: hear ye Him.

And when the disciples heard it, they fell on their

face, and were sore afraid.

And—when the voice was past—Jesus came and touched them, and said, Arise, and be not afraid.

And lifting up their eyes, and suddenly (exapina, immediately,) looking round about, Jesus was found

alone-they saw no one-no man any more-save Je-

sus only with themselves.

And as they came (were coming, R. V.,) down from the mountain, Jesus charged them that they should tell no man what things they had seen, saying, Tell the vision (not optasia, a vision, but orama, a thing seen,) to no man until (Matt.)—save when (Mk)—the Son of Man be risen—should have risen again—from the dead.

(And while questioning one with another (among themselves, R. V.,) what the rising again from the dead should mean, they kept the saying close with themselves; and told no man in those days any of those (the, R. V.,) things which they had seen.)

And, as they still were coming down from the mountain, His disciples asked Him, saying, Why then

say the scribes that Elijah must first come?

And He answered and said unto them, Elijah indeed cometh (erchetai) first, and restoreth—shall restore—all things: and how it is written of the Son of Man, that He must (should, R.V.,) suffer many things, and be set at nought. But I say unto you that Elijah is indeed come already, and they knew him not, but have done (did also, R. V.,) unto him whatsoever they listed, even as it is written of him. Even so shall also the Son of Man suffer of them.

Then understood the disciples that He spake unto

them of John the Baptist.

And it came to pass on the next day, when they were come down from the mountain, and when they came to the disciples, whom Jesus had not taken up into the mountain, they saw a great multitude (ochlon, crowd,) about them, and scribes questioning with them.

And straightway all the multitude, when they saw Him, were greatly amazed, and running to Him, saluted Him.

And He asked the scribes (them, R. V.,) what ques-

tion ye with them, i. e., the disciples.

And, behold, a man—one of the multitude (crowd) cried out—answered and said—Master, I have brought unto Thee my son; I beseech Thee look upon him, for he is mine only child. And kneeling down to Him, he said, Lord, have mercy on my son; for he is a lunatic, and sore vexed (suffereth grievously, R.V.). For he hath a dumb spirit. And, lo, whensoever the spirit taketh him, he suddenly crieth out; and whensoever it taketh him it dasheth him down (R. V.), and it teareth (convulseth, R. V., mar.,) him that he foameth, and gnasheth with (grindeth, R. V.,) his teeth, and pineth away, and bruising him hardly departeth from him (hardly departeth from him, bruising him sorely, R. V.). And I brought him to Thy disciples, and spake to—besought—them to cast it out, and they could not do it, nor cure him.

And Jesus answereth him (them, R. V.,) and said—saith—O faithless and perverse generation! how long shall I be with you? how long shall I suffer (bear with, R. V.,) you? Bring him—thy son—hither unto Me.

And they brought him unto Him: and when he saw Him, as he was yet a coming, straightway the spirit—demon—threw (dashed, R. V.,) him down, and tare (convulsed, R. V., mar.,) him grievously; and he fell on the ground, and wallowed foaming.

And He asked his father, How long is it since this

came unto him?

And he said, From a child. And ofttimes it hath

cast him down to destroy him, and he falleth into the fire, and oft-times into the waters: but if Thou canst do anything, have compassion on us, and help us.

And Jesus said unto him, if thou canst believe.

All things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.

Jesus' twenty - fifth miracle: healing the demonized boy.

And when Jesus saw that a crowd came running together, He rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge (command, R. V.,) thee, come out of him, and enter no more into him.

And the demon, having cried out, and torn (convulsed) him much, went out of him: and the child was (became, R. V.,) as one dead; insomuch that many (the more part, R. V.,) said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And He healed the boy, and gave him back to his father; and the boy was cured from that hour.

And they were all amazed (astonished, R V.,) at

the mighty power (the majesty, R. V.,) of God.

And when He was come into the house, His disciples came to Him apart, privately (saying, We could not cast it out, R. V.), and asked Him, Why could not we cast it out?

And He said—saith—into them, Because of your unbeliet (little faith, oligopistian, R. V.): for verily I say unto you, If ye have faith as a grain of mustard seed you shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible to you. Howbeit this kind goeth not

not out—can come forth by nothing but -save—by prayer and fasting.

Jesus again foretells His death and resurrection.

Place: Northern Galilee. Time: close of 8th circuit. Matthew xvii, 22, 23; Mark ix, 30-32; Luke ix, 43-45. And they departed (went forth from, R V.) thence, and passed through Galilee: and He would not that any man should know it. For while they abode

in Galilee, and while they, the people, wondered every one (all were marvelling, R. V.,) at all the things which He did, He taught His disciples, and said unto them, Let these sayings (words, R. V.,) sink into your ears; for the Son of Man shall be—is—delivered up into the hands of men; and they shall kill Him; and after that He is killed He shall rise—shall be raised—the third day (when He is killed, after three days He shall rise again, R. V.).

And they were exceeding sorry. But they understood not this saying, and it was hid from them, that they perceived (should perceive, R. V.,) it not: and they feared (were afraid, R. V.,) to ask Him about

this saying.

That sigh and word (pg. 288) sunk deep into the heart of the Twelve, and cast a great sadness over their spirits. They saw how deeply the demand had affected their Master; and they deeply felt for Him, though they could not enter into His grief. They knew that there must be something peculiarly significant in a scene that could so suddenly hurry Him away. And as on that evening they embarked with Him in the boat, always at His command, the solemnity which overshadowed His face found its reflection on their own.

The sky was clear, the lake tranquil, and alive with business and pleasure boats, and all nature was purpled over with the joy of summer. But all this had no charm for Him now. His Galilæan ministry had been so paralyzed and checked, that it was practically ended. He had not been able to dislodge from the minds of the people the foul charges that He was a blasphemer, and in league with Satan. With His rejection of their proffer to make Him king, His popularity, then at its height, had begun to wane. novelty which His appearance had excited, had ceased. Despite all His words and works, people had no higher thought of Him than as a forerunner. Under His constant calls to repentance and obedience, truths so repellent, the crowds had fallen away. His last sharply incisive words in the synagogue at Capernaum had led most of those who had followed Him to turn back entirely. And so completely had the sifting process gone on that it was found, after His resurrection, that the only permanent results of the fourteen months (up to this time, of His laborious seed-sowing of the word was only about five hundred persons (1 Cor. xv, 6) the foundation, or an illustration, of His remark that only one part in four of the good seed sown falls into good ground, and brings forth fruit to perfection. These had accepted Him as The Messiah and The Son of God. But they were, with few exceptions, obscure and uninfluential. And His relentless enemies were well-known people, influential, powerful, and very busy. Practically, His rejection in Galilee was now a settled fact. From now on His labors there were private; nor did they assume a public character again until He began His last journey to Jerusalem. No more there those happy days of toil which had blessed

SEA OF GALILEE.

the people. No more teaching in the synagogues, or preaching on the streets. No more pressing on Him of eager crowds to hear the word of God, or to have sickness healed. And as the boat passed out from the shore, and He looked for the last time over its blue waters upon the city where He had lived so long, and had done so many mighty works, upon the synagogue where He had so often taught, and where He had given His last discourse, and upon the hills beyond where He had spent so many happy hours in prayer and in communion with His Father, the deepening shadows of the evening must have but faintly expressed the shadows pressing down upon His soul. He must have keenly felt the persistent and malicious rejection of Himself by the heads of the nation, and, practically, also, by the people, with all that it involved to them, and to Himself.

The results were tremendous. The introduction of the Kingdom of the Heavens must be postponed. To perpetuate and diffuse the Divine life which He must introduce, and to hold possession of the cosmos for Himself during His absence, "the sons of the Kingdom" must be brought into the living organism. The Twelve, if ready, must receive this, the most sacred trust that could be put into human hands, be fully fitted for that trust, and be entrusted with, among other things, the awful facts about His approaching death, together with its necessity and objects.

Intermingled with these, were rich and joyous thoughts coming from His communion with His Father, whose will He had come to obey, whose work to do, by whom He was ever guided, and upon whom He ever leaned. But even this brightness could not

lift off the pressure on His heart. This we know from His only words, at this time, to His disciples, which The Holy Spirit has recorded for us. For some time nothing had been spoken; and no one seemed disposed to talk. Suddenly, as the boat was nearing the northeastern shore, or after it had reached it, the Twelve were startled by a peculiar and very decided word of warning, spoken in very sad and solemn tones: "Take heed, beware (diestelleto—a verb used in the New Testament, chiefly, as "forbid;" here to indicate laying down in a pointed and earnest warning, keep wholly clear,') of the leaven of the Pharisees and Sadducees, and of the leaven of Herod." And the terms indicate that Jesus here uses the word, "leaven," not as He had used it in a good sense, as an emblem of the diffusive character of "the Kingdom of the Heavens," but as it is used invariably in the Old Testament, as an emblem of the silently diffusive power of evil.\* And Jesus warns the Twelve against the corrupting principles and practices, and influences, too, of the Pharisees, Sadducees and Herodians, as alike diffusive like leaven, and each party as a type of some distinct form of evil.

In their hurried flight they had forgotten to get a supply of bread, and had only one loaf in the boat. And at once they reasoned among themselves that this word was caused by their neglect. This Jesus perceived (gnous, knew), and at once reproved both their want of faith and their want of understanding: O ye of little faith, why reason ye thus because ye have brought no bread? Having eyes do ye see not?

<sup>[\*</sup>Among the heathen, and with the Rabbis, it was an emblem of corruption. The latter calls the sinful imaginations and aims of the heart, leaven.]

Having ears do ye hear not? Have ye your heart yet hardened? Do ye not yet perceive (noeite), nor understand (suniete), nor remember (mneemoneuete)? When I brake five loaves among five thousand, how many traveling baskets (hampers) of broken pieces took he up? They said, Twelve. And when the seven loaves among four thousand, how many hand-baskets of broken pieces took ye up? They said, Seven. And could I not as easily, so is the inference, supply your wants here, in the boat, as I did their wants, there, in the wilderness? How is then that you do not understand that I spake to you not concerning bread, but to beware of the silently diffusive influence of hypocrisy, rationalism and worldliness. And then they understood that His word was a warning against falling under the subtle influence of the teachings of those parties, as to our thinking, or, as to dependence on traditions and human ordinances.

On sped the boat, until it came to or near the scene of the first miracle of the Loaves (if the word had been spoken in it), and there, or in the harbor of Bethsaida-Julius it came to land. There, Jesus went out of that boat, which had been associated with much of His Galilæan labors. Oft had His sacred feet trodden its floor. But He now left it for the last time, and it disappears forever from view.

It was at once noised about that He was there, and presently a blind man was brought to Him to be healed by a touch. And in His action we see the same elaboration of means as in the case of the stammerer in the Decapolis. And the gradual process of restoration is so remarkable, that we feel sure that there were special reasons in the man, beyond his being a heathen, why the cure was effected step by step.

He took the man by the hand and led him out of town, not only because He would not attract attention to Himself, and because He would get the man away from the gaze of others, but also because He would awaken in him faith in Himself. He then spat on his eyes,\* and put His hand upon him, asking Him, as He did it, if he saw anything. He looked up, and exclaimed—his word being an expression of joy—"I see men as trees walking." He could see, but indistinctly. Men appeared as large as trees.† Jesus again put His hand on his eyes and made him look up again (epoiesen auton aneblepsai). His sight the man found was entirely restored. He saw every man distinctly. The man did not belong to Bethsaida. And Jesus, charging him not to go into the town, nor to tell any one in the town what had been done to him, sent him to his home.

Jesus, traveling on foot, went on with the Twelve from Bethsaida-Julius till He came into the border towns of Cæsar ea-Philippi. He had been, since landing, in the tetrarchate of Herod Philip II, brother of Herod Antipas. This king's character as a ruler stood high. He was a prince of great justice and humanity. Whenever he went in his dominions he carried the banner of justice with him. All appeals were at once attended to, and decided justly. His dominions were

<sup>[\*</sup>Why Jesus did this we are not told. Wetting the eyes with spittle was regarded by the Orientals as a cure for ophthalmia. According to Seutonius, the blind man restored to sight by Vespasian was cured by the anointing of his eyes with spittle. Vesp. 7, Hist. iv, 41.]

<sup>[†</sup>Tischendorf, Lachmann, Meyer, following A. B. C. E. F. K. L. M., have blepoo tous anthropous hoti hoos dendia horoo peripatountous.]



He took the blind man by the hand, and led him out of the town."

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desus Upening the Eyes of the Blind from Gatacomb of Gallixtus



CHRIST HEALING BLIND MAN.

outside of the bounds of Israel, and the population was mostly Gentile and heathen. And it is a most suggestive and solemn fact that Jesus should have chosen this pagan land as the place where He would set His disciples free from leavening influences, make known to them the coming crisis, and His purpose to found His Church, tell them for the first time of His own sufferings and death, and give them a manifestatic of the first time of His countries.

tion of the fact and glory of His second coming,

Both region and city were remarkable in physical characteristics and in historical associations; and the city was highly favored, beautiful and important. stood not far from Dan, the last city in the extreme northeast of Palestine, on a limestone terrace, and in the fertile valley of El-Huleh, which is enclosed by the mountains of Naphtali on the west, and the slopes of Hermon on the east—on a spur of which the city stood. Behind it rose the three summits of Hermon, situated like the angles of a triangle, about a quarter of a mile from each other, and the highest of them towering 10,000 feet high, and crowned with perpetual snow. These summits commanded a view uncommonly fine. It took in great Lebanon and all north ern Palestine to the plains of Phænicia, on the west, all southwest to the mountains of Samaria, and, east of the Jordan, all the wooded hills and rich glebes of Bashan and Gilead, dotted here and there with flourishing towns. Not far off, to the northwest, was the great spring, the more important of the two sources from which the Jordan, fringed, like its streamlets, on both its banks, with oleanders, flowed, until it was lost in the waters of the beautiful lake Merom. time immemorial the old Canaanite town of Baal-gad had stood on the site. Later, a cave in a neighboring

mountain was sacred to Pan, the god of the woods; and his worship, in the sanctuary near by, still identified by the inscriptions which remain, gave the second name to the place, the Panias of the Greeks and Romans—and the only name which, in its Arabic form Banias, has lived to our time. Nineteen years before Jesus' birth, Herod the Great had built there a costly temple of white marble, and had dedicated it to the emperor, as an expression of his gratitude to him for his gift to him (Herod) of that whole district. And when his son Philip became tetrarch, he, animated by the same city-building propensity as his brother Antipas, sought, by the costly flattery of founding or adorning cities, and calling them by his name, to ingratiate himself with the reigning emperor. Thus had eastern Bethsaida been rebuilt, and re-named Julius, after the emperor's daughter. Not satisfied with this he rebuilt Panias, adorned it with stately buildings, altars and images, and called it after the emperor, Cæsarea. And the people, to distinguish it from Cæsarea on the Mediterranean coast, added, after him, Philippi. For years it continued an important place. Coins of Cæsar ea-Panias continued during the reigns of many emperors. And a bishop of Panias appears in ecclesiastical history. It is now only a miserable village of two hundred Turks. It was then a splendid city; and the imposing ruins lying all around, overgrown with luxuriant vegetation, attest its former greatness. And its vast castle, which dates back, perhaps, to Phænician times, is still the most remarkable fortress in the Holy Land.

While on the way to this city from Bethsaida, Jesus put a most important question to His followers. But it was preceded, as usual, by a season of solitary

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prayer, spent in some of the wooded solitudes of that region. His communion with His Father was unbroken. He lived by and upon Him incessantly. He took no step, spoke no word, except by His direction. And each great crisis was specially met, and each special movement was preceded and inaugurated, with a season of special and importunate prayer. are too earthy to rightly estimate this great fact. But to Him prayer was gladness, the vital air in which He lived, and the place where He referred everything to His Father, and received directions and supplies of grace. Hence, He never failed, nor made any mistakes. Now was such a time. He had been virtually rejected. The coming of the Kingdom must be postponed. A wholly new thing must be introduced into the earth. It must come through His sufferings and awful death. These were facts of most thrilling interest and of commanding importance. He must act with infinite wisdom and calmness. And in the manner in which He met the issues He exhibited, along with these, the very highest sublimity. And no wonder, for He came forth fresh from the inner sanctuary.

Prayer ended, He returned to His disciples who were with Him (suneesan, imperfect, were gathered together with Him). The verb indicates the importance of the occasion. It was a solemn moment. To them He put an abrupt question, which, viewed in the light of His whole life, was both startling and a genuine surprise. Yet it was most necessary. All who had remained faithful to Him had accepted Him, with whatever imperfectness of apprehension, as The Messiah, and as The Son of God. But from none of them, as yet, had He received the confession of the

heart-recognition of the supreme fact of His supreme Divinity. Until this was done He could not take the next step, necessitated by His rejection by the nation, viz., the founding of the Church. Never, save to the woman of Samaria, had He said to any one, "I am The Christ." And to no one of His disciples had He said, directly, "I am The Son of God." They had had before them the testimony borne to Him by John Baptist, and the direct testimony of The Father Himself, given at His baptism. They had known His words, works and ways, had seen the Messianic signs which He had given, and could for themselves see whether or no in Him was an exact fulfillment of the various prophecies concerning The Messiah and The Servant of Jehovah. From these facts, through the revelation of The Father, must they receive, if they had it, the conviction that He was Immanuel, and The Messiah. He must now find out from themselves if they had this conviction. And we may well believe that One so holy, humble and sensitive as Jesus was, and who knew what issues depended upon their answer, must have been most profoundly affected as He said, "I am The Son of Man. Who do men say I am?" What are the current opinions about Me among the people in Galilee?

The answer came from the disciples generally: "Some say, John the Baptist," risen; "some say, Elijah," who was to go before The Messiah; "some say, Jeremiah," come to reveal the hiding place, in Mount Nebo, of the ark and other sacred vessels; "and some"—for the Jews believed that the resurrection of the prophets was to be one of the signs announcing the coming of The Messiah\*—"that one of the old prophets is risen again."

<sup>[\*</sup>Lightfoot, on Jn. i, 25.]



Summer Huts on Top of the Houses of Banias, the Ancient Cæsarea Philippi

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THE CAVES AND SHRINES OF PAN AT CÆSAREA PHILIPPI

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The opinions were various. They showed that Jesus had made a very great impression. No one took Him to be an ordinary or insignificant Man. But not one regarded Him as The Messiah. The public voice gave no earnest homage to Him. And very sad, indeed, must have been His reflections on learning that, notwithstanding that John Baptist had pointed Him out as "The Lamb" and as "The Son of God," and notwithstanding that His own whole life, itself the highest of signs, His words and works, and His giving of the Divinely appointed and prophetically give Messianic signs, were before them, the people had not apprehended His true character. Well might He have poured out the prophet's great lament, "Who hath believed our report?"

It was clear now beyond all doubt that He would not be accepted as The Messiah. The Provisional Institution must be brought in. Turning to the Twelve

He said, "But who say ye that I am?"

This pointed question must call forth from the depths of their consciousness their own convictions as to His Personality. And this shows why He had asked the previous question. It was to see as a fact what were their own convictions in contrast or comparison with those of the people; and if these were according to the truth, to let them become distinctly conscious of the fundamental difference between the two, and, also, to make it the starting point for fresh, and what proved to be most amazing, revelations. Peter answered, "Thou art The Christ, The Son of (genitive of possession, belonging to, or coming from,) the living (emphatic) God:" the term, zoontos, living, importing that He is Son in such a sense that He partakes of the essential life and being of God.

Nathaniel had confessed Him as The Son of God (In. i, 50). Those who saw in His walking upon the water an exhibition of the elements and attributes of the very highest humanity, had reached the conclusion that He was The Son of God, i. e., as a Man. And Peter had a few days earlier confessed Him as "The Holy One of God." But this was the first confession by any one of a conviction of Jesus being The Son of God in the profoundest sense, because possessed of the nature and attributes of God. And being addressed to Him as The Son of Man, it was the declaration of a conviction that He possessed two natures, a human and a Divine, that He was The Son of God incarnate, and The Christ: The Christ, as His mission related to the Kingdom, and The Son of Man as His mission related to the world.\*

And this confession, uttered in an ecstacy of faith, and evidencing both clear insight and high moral courage, is, when the surroundings and the history up to this point are considered, sublime. It is a declaration that His whole life and ministry had inwrought in the Twelve the conviction of Jesus' pure and exalted Personality. And this conviction they declared, despite popular opinion, and the judgment of rulers, despite the bitter hostility of Jesus' foes, and despite the loss of social and religious position, and regardless of all that the future, from their identification with Him, would involve. And, more than sublime, this announcement was of supremest importance. It expressed the fact. This confession and Jesus' self-consciousness wholly agreed. And thus and then was born a higher

<sup>[\*</sup>The reader will please remember that we aim to study the facts in the precedent light.]

faith in Him in the heart of humanity. A faith in Him had been born in man on the day, at Bethania, when the five young men first followed Him. Now it is faith in His most exalted Personality as Divine; and it has found a home in human convictions no more to be exiled hence, during either time or eter-

nity.

This was to Jesus a most joyous moment. Never had anything from man so refreshed Him as this word, immeasurably surpassing all the common conceptions of the Jewish mind as to The Messiah. It showed Him that the truth as to His Person, however imperfectly understood, had obtained a home in, and a firm hold upon, the heart of humanity, and would become clearer; that The Father had shown His approval of His course and work in revealing to man this fact; and that now on this revelation and recognition of His own absolute Divinity He could proceed to found the Church, of which He was to be the bulwark as well as the foundation.

At once in the great gladness of His heart He said to Peter, "Happy (makarios) art thou, Simon, son of Jona. This is a revelation to you, not from flesh and blood, but from My Father in the Heavens' (Grk). It possesses the power of the Divine life which it reveals, and is the creative word, on the human side, of the Church. He then proceeded to make known a coming fact, wholly new, and, from a human point of view, wholly impracticable. "On this rock foundation," said He, of the revelation just made, i. e., of His own eternal Sonship, and its confession by man, "I will build" (future tense, showing that the fact was not yet actualized,) "MyChurch" (ekklesia, called out ones). It was to be an institution world-

wide in range, embracing people of many nationalities, varieties and diversities, and self supporting, self-perpetuating and abiding, until His return. Its human foundation was to rest upon men, "sons of the Kingdom," in whom was insown, by the revelation of God, the living conviction that Jesus of Nazareth was The Christ, The Son of the Living God. Of such persons, too, was its superstructure to be formed. And these were to be "called out ones," i. e., persons called out from the world by the call of the Gospel, and of The Spirit. Composed of such it must be perpetuated by continual ingatherings, to meet its perpetual losses by death. And Jesus added, "and the gates of Hades shall not prevail against it." Time, the great destroyer, would make upon it no impression.

Jesus gives no explanation of this phrase, but uses it as if His hearers understood its import. And that surely must be that idea attached to the phrase which they would gather from their Scriptures. Turning to the Septuagint version, we find that the phrase, pulai Hadou, is found once in Is. xxxviii, 10, and, also, in The Wisdom of Solomon, xvi, 13, and in 1st Macc. v, 51. We find the phrase "gates of death," three times, Ps. ix, 13; Ps. cvii, 18; Job xxxviii, 17; and in the last it is combined with the phrase, "shadows (pulooroi) of Hades."\* Looking at these in the light of Ps. cxvi, 3, 4, 8, we see that Jesus in its use referred to the realm of death. The gates, the way of ingress, would be closed upon all inmates. And since the gates are represented as antagonistic, it is a representation of the realm of death as under Satan, and so inimical to His Church; and a declaration

<sup>\*</sup>The phrase, Hadou Basileiou, is found in Wisdom i, 14.]

of his effort by the power of death to destroy the Church, by, (a), the death of its members; by, (b), holding fast all the souls of saints which would be evermore going through death's gates; and, (c), by seeking to destroy His own life. It is, hence, an assurance that all such efforts should fail. And this implies that provision would be made, (a), to continually supply the places of those taken away; and, (b), to bring back from Hades, the souls of saints that had gone there. And His disciples could see from His previous words that these facts involved the continuous regeneration, possibly, also, the final resurrection of men.

He then went on to say to Peter, "I will give to thee the keys of the Kingdom of the Heavens." This phrase cannot here mean the Church. For while Jesus here puts the Church and Kingdom into juxtaposition, He gives not the slightest intimation that He uses the terms as synonymous, or that the two institutions were to be co-extensive either in extent or duration. The latter phrase points to a something then existing, and was used by Jesus as The Messiah of the Jews, and Heir of David's throne. The former pointed to something then yet future, and which He expressly connected with Himself as The Son of Man. The keys which were to be given to Peter, belonged to the Kingdom, not to the Church; and they were given to him alone, not to the others, nor to any others, either contemporaneously, or in succession. What Peter personally bound or loosed (Job xiv, 17; Is. xl, 2; Hos. xvii, 12,) on earth should be bound or loosed in the Heavens (Grk.). And we read not again of keys until Rev. i, 18; iii, 17. Jesus had already made known that regeneration belongs, not to the Church, but to the Kingdom, and that these regenerated ones

are "the sons of the Kingdom" planted in the cosmos. He had just now declared His purpose to build them into one distinct and compact body, His Church. If, then, this giving of the keys to Peter was something which was to occur during his life, was it not the power conferred upon him to open the doors of the Kingdom to the Jews, regenerated on Pentecost, as he did in Jerusalem, and to the Gentiles when regenerated, as he did at Cæsarea? Or it may be—so the successive juxtaposition of the institutions suggests—that, since the introduction of the Kingdom was postponed, the giving of the keys is connected with the introduction of the Kingdom after the Church shall have accomplished the object of its institution.

shall have accomplished the object of its institution.

Having spoken this word, Jesus most solemnly forbade His disciples to tell any one that He was The (Ho) Christ. The Greek verbs are very strong. They show that the prohibition was positive. He straitly charged and commanded them not to tell that thing: "Thou sayest truly, I am The Christ. But (de, adversative,) tell no man this fact."\* He had presented Himself to the nation as The Messiah. He had directly pointed to His works as the "signs" and proofs of the fact (Jn. v, 36). They would not before, and they could not since John's death, accept Him as such. His mission as The Messiah to that nation had virtually closed, until after He had died for that nation, as for all: so Luke's narrative, "He commanded them to tell no one that He was The Christ, saying, The Son

<sup>[\*</sup>The name of Jesus is found in the Gospels 600 times, but the name Christ only 47 times: in Matt., 1I, in Mark, 6, in Luke 12, in John, 18 times. The two names joined together are not found in Luke, and in Matt. but 4 times. But after His ascension Jesus was constantly called Jesus Christ, because, though rejected by the nation in that character, He was really such.]

of Man &c." As Son of Man He was now offering Himself to individuals, and as Son of Man must He die. Nothing, then, could be accomplished by telling the fact; nor did Jesus Himself tell it until He was on trial for His life.

Soon as He had given this prohibition, He began at once to speak of His own sufferings and death. And the close connection of this announcement with that about His Church, shows that the one was to be built through the other-His first clear word as to redemption through His own blood. Subsequently, often, previously, rarely,\* alluded He to His sufferings and death. Now He tells plainly who are the agents and what the form, necessity and issue (resurrection) of His death. This fact shows clearly what He expressly declares, that it was as Son of Man, i. e., as in His world historical relations, that He, because of His rejection, for so had the prophecies, which are but the expression of the Divine purposes, declared, must suffer all this. And all this, as also His official rejection, the result of deliberation (apcdokinastheenai), would come to Him, He declares, from "the elders, chief priests and scribes," the three classes composing the Sanhedrim—the very body that should have received and welcomed Him as The Messiah. And the fact must have been to Him, in all its features, inexpressibly painful, as the prospect, to Him, in the prime of life, and perfectly holy, unutterably dreadful. He was full of love for His own countrymen, yet they were to hand Him over to death to be executed by their enemies. His life had been spent in exalting God, yet He must die as a blasphemer. Add to these the moral sufferings of His being an offering for sin. All this may

<sup>[\*</sup>Jn. ii. 19; iii, 14; Matt. ix, 15; xii, 40; xvi, 4, are about all.]

give a faint conception of what was before His mind as from then (apo tote), i. e., the time of His word about founding His Church, He openly told His disciples the mysteries of His sufferings and death at Jerusalem—the only place where He could die. But resurrection, He declared, must follow. He saw in the Old Testament prophecies the resurrection of The Messiah. Through them He received from The Spirit the assurance in His own spirit of His own resurrection. Assured that His body would not see corruption He could most gladly give His life to His Father for the salvation of the world. For this joy set before Him He could go through death. And so He calmly declares that on the third day He would rise again. But now, not a crown first, but a cross, not glory, but suffering and death. These were before Him. Through them only, as clearly foretold by the prophets, could the great purpose of God concerning The Messiah be accomplished.

What, then, was this institution which Jesus, at this point in His historic development, about nine months before His death, proposed to build, and what

was to be its object and mission?

From the day of His cleansing of the Temple, April, A. D. 27, the prospect of the nation's acceptance of Him as their Messiah had become more and more faint from day to day. But gradually, as through the deepening evening twilight The Sun of Righteousness was setting as to the Jews, so gradually, through the morning twilight was He rising as to the world. The precise day when it was night to the one and day to the other, cannot be given. If any one event marked it, it was John's death, which occurred April, A. D. 29, and which divided Jesus' ministry into two distinct, though closely related, parts. Before that

event, its burden, as that, also, of the ministry of the Twelve, and of the Seventy after that event, was, not salvation by faith in His blood, but "the gospel of the Kingdom," and, "the Kingdom of the Heavens is at hand." His mission and theirs was restricted to the Jews; and the proclamation was made not to individuals, but to communities, which, as such, were held responsible—a fact seen in His pronouncing judgment upon them as judgment had been pronounced upon

the cities of the plain (Matt. xi, 20-24).

And the strong intimations of the great impending change seen in the gracious invitations then given, "at that time," &c., to individuals (Matt.xi,25-30), are very clearly seen in John's juxtaposition of two facts, themselves separated by the whole first year of Jesus' ministry. In chapter v he gives, in Jesus' defense before the Sanhedrim, His appeal, through the chiefs, to the nation to accept Him as The Messiah. This was before John's death. In chapter vi he gives Jesus' discourse in the synagogue of Capernaum, His last one there. This, spoken April, A. D. 29, and shortly after John's death, is throughout an appeal to individuals, and His first large word about the salvation of persons by faith.

Plainly, John's death was the crisis in the trial of the nation. It would not receive him while living; it could not after he was dead. Had it received him, he would have been Elijah,† and Jesus would have been received as The Messiah. But the rejection of John involved that of Jesus, and His consequent sufferings and death as The Christ. This necessitated a change

<sup>[\*</sup>If the reader will compare Matt. iv, 17, spoken April, A. D. 28, with Luke xix, 11, 12, spoken March, A. D. 30, he will see this fact in the change of the terms about it.]

<sup>[†</sup>Matt. ix, 14; R. V., mar, "receive him."]

which constituted an epoch in His ministry.\* Never, after that death, spake He a word about "the Kingdom of the Heavens" being at hand,"† nor made an offer of Himself to the nation as their Messiah.

This emergency Jesus had foreseen, and for it had provided. He had gathered receptive souls to Himself. Drawn to Him by a deep sense of spiritual need, they had recognized and received Him as The Christ and Son of God. In them His words took root. Them, through His miracles and private instruction and training, He was fitting for the vast responsibilities which would rest upon them after His departure. These were to be the nucleus, and the twelve of them whom He ordained as Apostles, were to be the human foundation of that which He called the Church, i. e., the called out ones—an institution founded by Him as The Son of Man, and, hence, by Him as, for as such He is, The Lord of the cosmos.

In His first private miracle He gave a clear intimation of His absolute mastery over nature, and of its glorification and transfiguration through His own miraculous Personality. This, from the time of His first intimations of the change in the direction of His ministry, He confirmed by miracles wider in range, and more manifestedly a showing of His absolute control over all the forms and forces of nature. And while from this time on He speaks much in both His discourses and talks of its characteristics, and once said that in His Person it was in their midst, He no

<sup>[\*</sup>Strange, that upon the action of the Sanhedrim, prompted by hostility, and upon the malice, cunning, and lusts of one woman, Herodias, such momentous results depended!]

<sup>[\*</sup>To the Seventy He said, "Tell that the Kingdom of God is come nigh unto you." This phrase we will study in its place.]

longer spoke of its near approach. And in March, A. D. 30, He, after expressly saying that it would be introduced, declared that its appearance was postponed (Lk. xvii, 20, 21; xix, 12). Henceforth, from this time, His mission is to individuals. He has come, He says, to seek and to save the lost.\* As Son of Man He makes a proffer of personal salvation to every one who will accept Him as the Divine Saviour. The great object of His life, henceforth, was the establishment of that Church through which God would carry on His purpose of grace until the time for the introduction of the Kingdom. In fact, in all His movements in Galilee, never aimless nor desultory, He had kept this object steadily in view. While presenting Himself to the nation and "preaching the gospel of the Kingdom," He had been gathering its nucleus. His compassion as was His love, for men was boundless. He did good because He delighted to do good. He would have everybody happy, and holy, that they might be happy. And in thus winning to Himself these to whom The Fether revealed. His own steams those to whom The Father revealed His own eternal relationship to Himself, He was preparing the way to meet the exigency caused by the postponement of the introduction of the Kingdom.

These facts He associated with Himself as The Son of Man. But after His return to Heaven, the apostles invariably associated them with Him as The Christ. Proclaiming that God had made Him both Lord and Christ, and showing that as both He sustained relations to the Church and to Israel, as well as

<sup>[\*</sup>His word, "I came not to call the righteous but sinners to repentance' (Matt. ix. 13), was spoken, and had reference to the self-righteousness of the Pharisees.]

to the cosmos, they called upon Jews and Gentiles alike to accept Him by faith, as both, and declared that all who did this became vitally united to Himself. These constituted His Church, the one living Body of which He is the Head.

When He first gave, He could not develop, the idea. For it was to be established through His sufferings, death, resurrection, ascension, and the coming of The Spirit—facts of which the Twelve then had but little or no conception. The word itself, ekklesia, is used but twice in the Gospels, and 112 times in the rest of the New Testament. The LXX used both it and sunagoge to translate the Hebrew words for assembly or congregation. And the New Testament writers, guided by the inspiration of The Spirit, used it as best defining Jesus' idea. It is a word, hence, borrowed from an existing, to define a wholly new institution in the world. Nothing like it was found in Heathenism. Its national gods were worshipped by, and its national religions embraced all, the people. In Rome the augurship was the highest dignity in the State. The Flamans had, by virtue of their office, a place and a vote in the Senate, the curule chair, and a palace for their residence. And the Emperor was the religious, as well as the political, head of the empire. Nor had Judaism the Church in the New Testament sense of In it the religious and political commonwealth were identical. The formation of a religious institution, independent of the political, was wholly incompatable with the fundamental idea of the Theocracy, and would not have been tolerated. Worshipper and citizen were identical. It is so to-day. To be a Jew is to be one both nationally and religiously. The laws religious and the laws political were the same.

Rebellion against God was treason against the State, and treason against the State was rebellion against God. Judaism was designed, not as or to have a Church, but as a theocracy, through which, if faithful, "the Kingdom of the Heavens" was to be introduced.

It had not proved faithful. It, hence, must be set aside for the time by that institution which must, during the present dispensation, take its place, and inherit the promises made to it as the theocratic nation. latter is Jesus' Kingdom, and part of His inheritance as The Heir of Abraham and David. It belongs to The Lord, Kuriakou, the word from which, etymologically, our English word Church comes, through the medium of the Gothic. And it is composed of the born-sons of God, the "called out ones," ekklesia, and it embraces them all. They are wholly distinct from all secular powers, "a kingdom of priests and a royal nation"—the very names given to Israel. They are now "the Israel of God," and are put into that exalted position to which the Theocracy had been invited, but which, because of its rejection of Jesus, it had forfeited (Ex. xix; 1 Pet. ii, 9; Matt. xxi, 43): a fact seen, also, in those passages where the Church is represented as an edifice whose erection, necessitated by Israel's rejection of Jesus, would go on, despite of their opposition; an opposition which would deprive them of the glorious privilege of being its builders.\*

This one body, being on earth, must have an external organization. And this must necessarily be subject to those imperfections which belong to the existing condition of things. Hence, it was that very soon

<sup>[\*1</sup> Pet. ii, 6-8; comp. with Is. xxviii, 15-17; and Matt. xxi, 42, comp. with Ps. cxviii, 22.]

after its formation facts demanded the distinction, more and more demanded as time went on, between the church as a visible organization, and the Church as the Body vitally united to Jesus, the Living Head. As a visible institution it includes, for it gathers in, bad persons as well as good. It is a scattered community, confined to no country or locality. In large sections of the earth it has no existence. Its entire enrollment is not over 400,000,000. Where once it flourished it is now, in some places mostly, in other places totally, extinct. In no place does it include all the people. From no place has it banished suffering, sorrow, sin and Satan. If a witnessing and suffering, it has been, also, alas! a persecuting, church. It has made deplorable mistakes, pronounced unjust judgments, inflicted dreadful tortures. The struggling and quarreling with, and unchurching of each other has made much of the sad history of the thousand fragments into which it has been torn. The Roman Catholics declare that the Protestants do not belong to the church, and the Protestants turn the tables upon them. The Catholics will have no fellowship with either the Greeks or Protestants; and each of these acts towards it and the other in the same way. Some factions, under the assumption of infinite superiority, consign all the others to hell, or to "the uncovenanted mercies of God"—whatever they may mean by that phrase, especially if they use it in the light of Ps. cxlv, 9. And such is the worldliness that abounds in every part of it, such the woeful departure from the true churchly life as delineated in the Acts and Epistles, that it is extremely doubtful whether, if Jesus suddenly appeared in any of them as He appeared when among men. He would not at once be put out as an imposter,

or be besought to return to His native Heaven. The church's near 2,000 years' history furnishes us no solid ground of hope or confidence that in the future it will be or do any better than in the past, either internally or externally, or be able to gather all nations, much less all persons, on earth to Jesus. It, hence, cannot possibly be "the Kingdom of the Heavens." For this embraces territory as well as subjects—subjects, all of whom are perfectly holy, and territory in which no disloyalty nor discord, nor death, no sorrow nor suffer-

ing, nor sin, is found.

From all this it seems most clear that the Church, as an organization on earth, is simply Jesus' provisional institution, and designed for a temporary end. Its objects are to fill up the gap between the time of the Jews' rejection of Jesus, as their Messiah, and His return as The Son of Man, and to furnish the earthhome of those, who, as "the sons of the Kingdom," hold the cosmos for Him till He returns. It, hence. takes the place of the Theocracy during the present dispensation, the limit of its duration. But it takes not the place of the Kingdom. The latter is the scene of displayed authority and glory of which Jesus is King (1 Cor. xv, 24; 2 Pet. i, 16, 17; Ps. cxlv, 11-13, ii). The Church, as an institution on earth, and as the Kingdom in one of its aspects, embraces not only the one Body, formed only of those united to Jesus by The Spirit, and of which Jesus is The Head (1 Cor. xii, 12; Eph. v, 23), but, also, as the parables show\* the profession without, as well as the confession with, the reality of life—that life which belongs to the Kingdom of God; and in which none of our race save the regenerated are found (Jn. iii). But though it is not the Kingdom, and though it is not perfect, it is the Divinely appointed tent-home for

<sup>[\*</sup>See page 93.]

those who, by regeneration, are brought into the Kingdom of God, and who, by receiving the seed into good and honest hearts become "the sons of the Kingdom." These constitute the true Church. These held possession of the cosmos for Jesus during His absence. The Church, hence, is introductory to "the Kingdom of the Heavens." And since Jesus' atoning death consummates the work of positive reconciliation for the cosmos as well as for its heirs, it follows that the purpose of the Church, in the unfathomable depths of eternity, had respect to "the Kingdom," that is, to the restoration of the cosmos to its original order, and to its true place in "the Kingdom of the Heavens." This includes not only the destruction of the great moral anarchy and curse which sin had brought upon it, and the removal of all the ills and woes under which it groans, and of Satan as well, the cause of all, but, also, the salvation of man, and his joyful recognition of The Creator's sovereignty over earth, and over himself. And since this saving process is spiritual, and develops from the spiritual to the physical, the Kingdom must be introduced into the cosmos through its introduction into the hearts of men. Renewed humanity, and for it a renovated earth—these were the two poles of Je. sus' teaching. As He began so He closed.\* And all His miracles, whether wrought as The Messiah or as The Son of Man, were not merely proofs of His mission, nor isolations detached from His movement, but integral and vital parts of it, "signs" that "the Kingdom of God is come unto you," and samples, in part, of what that Kingdom, in some of its characteristics, was to be. These pointed to the great spiritual mira-

<sup>[\*</sup>Mk. i, 14; Matt. xxiv, 14.]

cle of the new birth. And it necessitated both a resurrection of the body and a renovation of the earth. And the certainty and character of both were infallibly shadowed forth in the physical and spiritual miracles

of healing which Jesus wrought.

Intellectually, these regenerated ones know Godthe highest knowledge, and comprehensive of all other knowledge. Spiritually, they are "the sons of God," and are to become, morally, wholly like Him. Hence, to be perfectly free from sin, and, physically, to be possessed of bodies perfectly free from all corruption, all animal passions (Matt. xxii, 30), and all disease, decay and death. For them, as their final home, will be the earth, renovated and glorified. It belongs to Jesus, as The Son of Man. He is its King and Priest. For Him these regenerated ones hold it in possession, by, instrumentally, perpetuating and carrying on the true Church from age to age; watching and waiting all the time while they do this for His return to introduce "the Kingdom," and to take possession of His own. Then will He gather out of it all tares, all sorrow and sin, all discord and pain, and will forever expel from it Satan, whom already He had conquered. Then in it will all harmony and beauty reign. Then Jesus' Church-Kingdom, fully consummated, and having fully accomplished its end, will shine forth in His Father's Kingdom. Then will be the full realization of certain magnificent pictures of prophecy, and of Jesus' words. "The Kingdom of the Heavens" will have come, and earth will revolve in its orbit as one of its fairest provinces.\*

<sup>[\*</sup>Is. lxiv, 17-25; lxvi, 22; Dan. ii, 44; vii, 17; Gospel s passim.]

We return to the narrative. Jesus' words concerning His coming sufferings and death were disclosures of coming facts concerning which the Twelve had not the slightest conception. They were strange, foreign to all their modes of thinking, incomprehensible, and the more so from His Divine majesty of which they were, though but dimly, conscious. They knew what the words meant, but did not comprehend their meaning, then nor later (Mk. ix, 10), nor, even though told repeatedly, and in the plainest terms, until after all had occurred (Lk. xxiv, 20; Jn. xx, 9). Peter was shocked, grieved, astounded by the awful disclosure. He had just given a noble testimony. Now, unwittingly, he becomes a tempter. Taking Jesus, perhaps by the hand and aside (proslabomenos), he impetuously assailed His ears with remonstrances: "This, Lord, shall not be unto Thee."

Jesus turned from Him instantly, and, as He returned, said to him, "Get thee behind Me, Satan." He had allowed himself to become an instrument of Satan to tempt Him to escape the sufferings and death through which alone, now, "the Kingdom of the Heavens" could be introduced. "Thou art," said He, "a skandalon, an impediment in the path, to Me: for thou savorest not the things that be of God, but those that be of men." He had now tempted Him as Satan had before in the wilderness. Jesus triumphed then, and so now over the temptation. Peter had stepped before Him, an obstacle in His path. And his duty was to return to his true place, by getting behind, and following after Jesus.

Returning to the Twelve, Jesus called all the people unto Him, and continued His discourse. He could now announce, as He did for the first time, what was

involved in the following of Him. And this He made so plain that it could not be misunderstood. The conflict with Satan, and with the spirit of the world as manifested in the Jews, resulting in His own ignominous death, would not stop with that. Those identified with Him would suffer too. Only as the rejected and crucified Jesus could men now follow Him. They must expect to suffer for it. The devotion to Him, hence, must be such as could stand true under the most trying circumstances. In His instructions to the Twelve He had spoken a solemn word about crossbearing—a word which He would not have used had He not seen His own cross in the distance. This word He now repeated. Those who follow Him are to be a train of crucified persons. They are daily to deny themselves, that is, all personal motives in their actions. They must daily take up and bear patiently, that which is a cross to them—just as criminals carried their own cross to the place of execution. And they must daily follow Jesus, not in paths of their own, but of His choosing, follow close behind Him, with a firm purpose, with a steady step, and to the end.

And for this close and steady following of Him, Jesus presents two motives of a very high order. The first one is, "For" (gar)—and this "for," twice repeated, shows the necessity of this following, as what follows is a confirmation of what He had said—"whosoever wills to save his life shall lose it, and whosoever wills to lose his life for My sake and the gospel's, shall save it." This axiom, first spoken by Jesus when He sent out the Twelve, and by Him often repeated, may be called part of the essence of His moral philosophy. The word which He uses is psuchee, the breath of life, and which expresses the soul, with all

belonging to it, conceived of as out of its true relation to the spirit (pneuma). This psychical life is good. But since the Fall, its true position is as the point of departure for the acquiring of the higher life, the life of God. His life man will save at any and all cost. But if he gives himself up to self-gratification, if he walks, morally, according to his natural inclination—thus saving, as he thinks, his life—he will lose the true and proper life, and this involves the loss of his true and proper personality. But if, getting hold of this profound principle of human existence, "for My sake and the gospel's," he yields up wholly to Jesus—thus losing, as it were, his life—and thus getting spiritual life, if he, in its strength, denies all wrong instincts and appetites, and lives only to God, he will surely save his natural life. That is, he will surely get it back, purified, glorified, and active in the right direction, and to the right end.

The second motive is, "For (gar) what is a man profited if he gain the whole cosmos"—and the incalculable value of it adds a tremendous emphasis to the question—"and lose his own soul"—himself, or suffer loss (zeemiootheis)? Or, in that case, "what shall a man give in exchange for his soul?" One way in which men seek to save the psychical life (psuchee) is by gain of worldly success. No one can gain everything. But suppose he could, that being his one object in life, what then? He either loses the world which he has gained, or he loses (apolesas) himself. And even if that loss does not reach to eternal perdition, yet he suffers a loss to his personality, and a loss of blessedness and glory, for which all worldly advantages are not the least compensation. But usually the man lays down his soul as the price (allagma)

for the world. What, then, has He as a ransom price (antallagma) with which to buy back his soul? He has nothing. He has made an exchange which ends in his eternal loss. He has done this because ashamed. in an adulterous and sinful generation, of a rejected Jesus and of His words—whether, as to professed believers, in their fidelity giving way before ridicule, or as to others, because seeing where these put one, not entertaining them at all. Of both will Jesus be ashamed when He comes again. And the mighty weight of this argument lies not in the comparative value of the soul and the world as contrasted now, but in the value of each estimated in the light of Jesus' second coming, when to each one of His faithful followers shall be a reward correspondent to his action or way (praxin). Here, for the first time, He makes known His royal advent, in which are intermingled three separate glories, His own, His Father's, and the holy angels'. Splendor incomparable, inconceivable! And in this word, which was both a revelation to, and a revolution in human thinking, He intimates that from now on it was as The Son of Man that He was to be the Messiah, and that His cause would most surely triumph over all its foes. When He will return, He does not say. But to relieve the despondency of the Twelve, and to fortify the mind, and comfort and strengthen the heart against the near dark future before them, as before Him, and to show the compensation for all loss involved in following Him in rejection, He gave them a view of something of this coming glory. Some of them were not to die before they had seen "the Kingdom of God" come with power-The Son of Man coming in His Kingdom. And this was a wonderful favor, but it was needed. They

shared in His reproach and place of separation from all worldliness, They, as heralds of the new dispensation, connected with which was His coming, would share in His power as Son of Man, illustrations of which He had given them in His later miracles. And they would share in His glory when He, as Son of Man, i. e., as the last Adam, would come in His Kingdom—an equivalent to saying that the Kingship of the earth is absolutely His as The Son of Man\*—to restore all things. And that illustration which He

|\*He was born King of the Jews. To Pilate He said, "to this end was I born "&c (Jn. xviii, 37). But as the Jews rejected Him He exercised no kingly rule while on earth. But after His ascension Peter declared that what He was doing on Pentecost, i. e., "shedding The Spirit," was proof that God had made Him both Lord and Christ, i. e., anointed King. And Peter's quotation from the Psalm is proof that the present kingly and Melchizedecian priesthood had begun (Acts ii, 38-36; Ps.cx). He, subsequently, declared to the Sanhedrim that "Him hath God exalted a Prince (archagos, a chief leader,) and Saviour to give repentance, &c." (Acts iii,31). Paul, further, declares that The God of our Lord Jesus Christ set Him at His own right hand far above every name that is named, both in the present and coming age, and He put all things under His feet (Eph. i, 17-22). John calls Him "Prince (archoon,) of the kings of earth" (Rev. i, 5). In Rev. xv, 3, He is addressed by those who had gotten the victory over the beast, as "King of nations, or the ages." But it is not until He is represented as coming the second time with many crowns on His head, that He appears to men as King (Rev. xix, 12, 16; Matt.xxv,14). He is now occupying a seat at His Father's right hand, and will, until His Father makes His enemies, &c. (Ps. cx, 1. And when He comes as King, then Ps. cx, 2, ii, 9 will come to pass (see Rev. xix, 15). He must reign until 1 Cor. xv, 25, 26. The ground of His dominion is found in His obedience unto death (Lk. xxiv, 26; Rom. xiv, 9; Phil. ii, 9; Heb. xii, 3). His anointing as King occurred, not at His baptism, but after His ascension: yet have I anointed (mar.) My King upon Zion, the hill of My holiness (Ps. ii, 6; see Holy Life, pg. 258, sq). His ascension was the hour of coronation. This dominion is such, not in a metaphysical, but natural sense. He exercises

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gave them was a reality in all its parts. Moses and Elijah actually appeared. Actual were the cloud and voice. And Jesus, transfigured, actually appeared as The Son of Man in His glory-form, as He will at His second coming. The three saw, not the Kingdom, but

Him coming in His Kingdom.

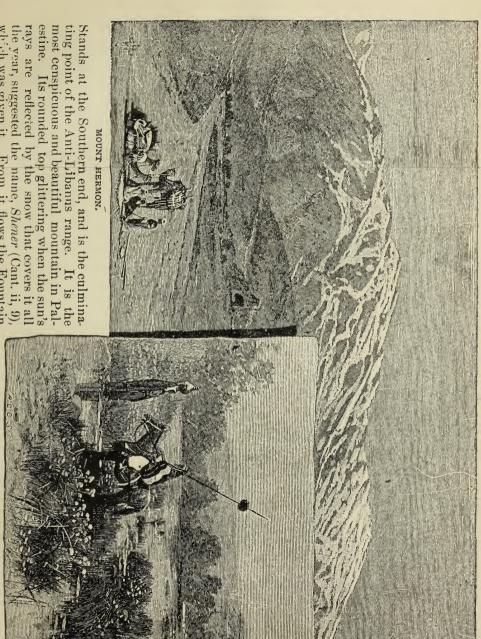
But precious as this promise was, it did not, it seems, remove the despondency caused by the announcement of His approaching sufferings and death. The next six (Luke says "about eight," perhaps, including the day on which the promise was made, and the one on which it was fulfilled,) days, about which nothing is said in the Narratives, seem to have been passed by the Twelve as men dazed, or overwhelmed with gloom. On the sixth day after the promise Jesus took with Him Peter, James and John—the three whom He had taken as witnesses of the raising of Jairus' daughter—and led them up (anaphorei) into the solitudes of the mountain. His object for them, was to strengthen their faith by a temporary fulfillment of His promise. As for Himself, He went up into the mountain to pray.

When we last were with Jesus, He was near Cæsarea-Philippi. And as no intimation of a change of location is given, we feel shut in to looking for the mountain in this region. And standing amid the ru-

continual personal activity in the province entrusted to Him. He rules by the truth, and by the Holy Spirit. The rule given Him as "Heir of all things' is unlimited in extent (1 Cor. xv, 27. 28; Eph. i, 20; 1 Pet. iii, 22). As Head of the true Church all its affairs are guided and advanced by Him. He gathers, governs, protects and perfects it as His Body, and its members, also; not mechanically, but dynamically, by the life which He diffuses through it; and in and by this Church He holds possession of the cosmos until Ho comes to reign.]

ins of Cæsarea-Philippi, and looking up to Great Hermon, the modern Jebel esh Sheikh, the chief mountain, we ask is not this the Mount of Transfiguration? It stands at the northern end, and is the highest peak of the Anti-Libanus range. As it towers up 10,000 feet high, it is the most conspicuous and beautiful mountain in Palestine. Four times is it men tioned in Sacred Song (Ps. xlii, 6; lxxxix, 12; cxxxiii, 3; Cant. iv, 8). And by the august event there now occurring was the reproach of its being once a place where Baal had been worshipped (Judg. iii, 3; 1 Chron. v, 23,) forever wiped away. At its foot every sound of earth dies away. The air surrounding it is very invigorating, and the view from its summit uncommonly fine. Through its rugged peaks flow some of the head streams of the sacred river, half hidden in rich foliage. All northern Palestine embraced between the plains of Phœnicia and the mountains of Samaria lie spread before the eye. That gigantic mountain in the northwest is Lebanon. Those rich glebes and wooded hills to the south belong to Gilead. And luxuriant fields, and lovely landscapes of hills and dales and babbling brooks, and great cities and smaller towns are scattered about in all directions. Reaching some solitude, Jesus there stopped. The three disciples, after the prayer hour, threw themselves down and soon were fast asleep. But Jesus gave Himself to prayer, for most of the night, apparently. His faith was perfect. In a certain sense it was the life and power of His praying. He took hold on God, and drew from Him what He asked (Jn. xi, 41, 42). And now while praying, and through the prayer of faith, He was transfigured. The fashion of His countenance was altered. His face shone as the sun. This was more

Jan, one of the sources of the Jordan.



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than the distinguished appearance which comes from elevated thoughts and feelings, more than the radiance on the face from moral beauty, more than the illumination that comes from the enthusiasm of adoration. It was the outshining of The Spirit, the perfection of Jesus' inward development. His face had become heteron, another. And His raiment had become exceeding white, white as snow, white as the light, white, so as no fuller\* on earth could whiten them. It was so white that it was glistening (exastrapitoon, flashing). It gave forth light. The three disciples had, it seems, been fast asleep during the whole of Jesus' prayer vigil. "Their eyes heesan bebareemenoi (pluperfect) had been weighed down with sleep." But the intense brightness shining around them awoke them up suddenly, and made them all at once alive (diegreegoreesen). They saw the incomparable splendor of Jesus' appearance. And they saw another astonishing sight-expressed, as the suddenness of the appearance, by "behold." Two men, unknown to them at first, were standing with Jesus, and were and had been for some time talking (sunelaloun, past imperfect,) with Him. But while still looking on in amazement they learned—how we are not told—that these two were (oitines, emphatic, were no other than,) Moses and Elijah. Heaven and earth had met together on that holy mountain: Heaven to do homage to Him by the two most zealous, powerful and greatest servants of God under the Theocracy; the one the giver, the other the vindicator of the law, the one buried by The Lord, and the other translated to Heaven. They were own-

<sup>[\*</sup>The fuller's business was to make linen clothes so white that they glistened with whiteness.]

ing and honoring Him whom the hierarchy of earth were rejecting. They were conversing with Him in audible tones, in a language and with words which the three understood, and upon the same subject which He had made known to them the week before. But, for there is no death in Heaven, they called His departure from earth the "exode" from His state of humiliation, "which He should accomplish at Jerusalem." This was His ascension through and after the death, in and by which He should accomplish His work.

The conversation ended, they departed from Jesus. And as they were departing (en too diachoorizesthai) from Him, Peter, like the others, amazed, and greatly agitated by fear, and not knowing what he said, exclaimed, "Master (Epistata, Lk., Rabbi, Mk., Kurie, Lord, Matt.), it is good for us to be here: if Thou wilt, let us make here three booths; one for Thee, and one for Moses, and one for Elijah." At that moment the felicity overcame the fear. And the delight which he felt was such that for the continuance of the glory of that hour he would gladly give up earth, and as to it be dead. But while (de, Lk., eti, Matt., he was still speaking, "lo"—a word expressive of surprise—"a cloud the Shekinah veil with which Jehovah invested Himself when He appeared, as in the desert, and at the dedication of the Temple, and by which He veiled the brightness of His glory, as a common cloud tempers the light and heat of the sun-"came and overshadowed them." The Divine brightness passed through the cloudy envelope which cast its mysterious shadow over them. And a voice came out of the cloud, saying, "This is My Beloved Son, My Elect,"\*

<sup>[\*</sup>Ho eklelegmenos, B. C. Cod. Sin. of Luke; adopted by Tischendorf, Meyer, Lange.]

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chosen in an absolute sense, and for a special service, "in Whom I am well pleased: hear ye Him." Overpowered by the sight, the sound, and the word, all three fell on their faces, and were sore afraid. While prostrate, voice and cloud disappeared. Then Jesus came and touched them, saying, "Arise, and be not afraid." And suddenly, when they had lifted up their eyes, and looked around (periblepsomenoi), they saw no one save Jesus only with themselves. And as they came down the mountain, Jesus charged them not to tell the real objective phenomenon (orama, see Acts vii, 31; xii, 9), which they had seen (a eidon), to any one, until after The Son of Man had risen from the dead. And they kept it close, and told it to no one in those days. But upon Peter the whole scene made so profound an impression, that more than thirty years afterwards he spoke of it as an attestation of not following cunningly devised fables when making known the coming in power and glory of The Lord Jesus Christ (2 Pet. i, 16, 17).

And this word of Peter, an eye witness of His majesty, shows beyond all question that this transfiguration scene was a brief, preliminary manifestation of Jesus' coming in His Kingdom. Most weighty must have been the Divine purpose in such an occurrence. The culmination of His own development is not a sufficient reason. For the transfiguration could have occurred without the voice. And that voice was not alone for Him, as was the one at His baptism which assured Him of His eternal Sonship, but for others. It was unqualified, and emphatic. It not only declared His essential dignity, but enjoined implicit and unwavering obedience: "hear Him," whatever He says; follow Him, wherever He leads. Listen, obey, do, as

He commands. What, then, its object and use to Him? What to others?

For Himself, it announced His Father's approval of His entire course, His confidence that He would be faithful to the end, and His assurance that despite His rejection, and the postponement of the Kingdom, it should yet be introduced, and He should yet reign. Thus was it a most delightful refreshment, and a Divine strengthening for the dark and dreadful path which so soon He must tread.

To us, pointing out the glorious hope to which we are called, it is a most blessed comfort and support during our pilgrimage through a world which rejected our Lord. We know that death does not destroy believers' consciousness, and that, no matter how widely separated by time, they meet and recognize each other in the other world, are there ineffably happy, and will also be indescribably glorified when Jesus comes.

And to the three apostles, and through them, subsequently, to the rest, and to the Church it was further of inestimable value. Not merely to assure them of Jesus' Divinity. For though this revelation of The Father, audibly given, was assurance to them, as the voice had been to John Baptist, of Jesus' Divine dignity, in His relation to The Father, yet they had but a few days before declared that such was their conviction. But it was for them as not yet prepared for the great change in the direction of Jesus' ministry, and as stunned by His appalling word as to His sufferings and death. They had accepted Him as The Messiah of the nation. They had heard Him proclaim that "the Kingdom of the Heavens is at hand." They had been called by Him as preachers of the gospel of that Kingdom, and at His bidding they had made the same announce-

ment. Now, He speaks about another thing, the Church; it to be brought in by them, and it not yet founded; and in connection with it, His sufferings and death, not as The Messiah, but as The Son of Man. This was enough to perplex them. And this perplexity must have been greatly increased by His prohibition to tell any one that He was The Christ. Surely not through fear of carnal Messianic views about Him spreading through the people. For few, if any, then regarded Him as The Christ. His popularity was rapidly declining. And after this day He wrought no great work, and gathered no great crowd, in Galilee. And were not these facts which might lead them to fear that His Messianic character might never be realized, those which made this whole wondrous scene of such vast importance to them? Here, they saw that in Him the fore announcements and highest expectations of the law and prophets were fulfilled. Here, they learned that His sufferings and death, the theme of converse in Heaven, were but the carrying out of the eternal purpose of God, and that they were of such supreme moment that henceforth men would speak of them as the great work of Jesus on earth. And in the "hear ye Him," the response to the word spoken through Moses (Deut. xviii, 15.) centuries before, they had the firmest footing for their following of Jesus in this new direction with implicit confidence. And from the whole scene they learned that He would yet occupy His throne on earth. And in the light of these facts, those facts could be rightly estimated, as, also, His prohibition.

Daylight had now come. At once Jesus with the three began to descend the mountain. As they were

going down Jesus charged them that they should tell the orama, supernatural sight, which they had beheld to no one until after The Son of Man had risen from the dead—a charge which they sacredly kept. But puzzled about it, they questioned with each other what the rising from the dead could mean. They believed in a general resurrection. But so stupendous a fact as Jesus' resurrection in three days, they could not, or feared to, accept as a literal fact to be. Twice before (Jn. iv, 53; Matt. xvi, 17,) they had taken Jesus' words literally, and afterwards learned that they had words literally, and afterwards learned that they had been mistaken. This might be the case now. And this perplexity suggested another, viz., the true meaning of the Elijah prophecy. The scribes taught, and the conviction in the minds of the people was universal and deep-rooted, that Elijah's coming must precede that of The Messiah's. John's positive declaration that he was not Elijah had led the people to conclude that Jesus was not The Messiah. For prophecy had declared that a forerunner would herald His coming. This was a difficulty, and Elijah's appearance. ing. This was a difficulty; and Elijah's appearance on the Mount had only increased it. If this was his coming, why was it so secret and his stay so brief? And if this be the "coming" taught by the scribes, then Elijah did not come first, i. e., before The Messiah. And if this was not his coming, was he yet to come? In their perplexity the three turn to Jesus, saying, "Why say the scribes that Elijah must first come," i. e., must precede The Messiah?

In His answer Jesus declares, first, "Elijah, indeed, cometh (indefinite present), and restoreth (Mk.)—shall come\* and restore (Matt.,) all things." Both forms of

<sup>[\*</sup>Erchetai, present time, having the form of the future. Mark has elthoon, coming. See on Elijah prophecy, Pt. III, pp.324.]

the verb imply that the event had not then taken place. The object of this coming, He said, was to "restore all things:" and the uniform meaning of this verb is "to put back to the former, and true state or place." And this restitution can refer only to the Theocracy, and to the putting it into the position and circumstances which the prophecies had foretold concerning it. Secondly, "how it is written of The Son of Man, that He must suffer many things, and be contemned (exouthenoothe)." Thirdly, "that Elijah is already come, and they knew him not, but have done unto him whatever they wished to do, as it is written of him. And so also shall The Son of Man suffer from them, as it is written of Him." These words pointed so plainly to John Baptist, that the three could not mistake the allusion. And Jesus' using "as it is written of Him," of both John and Himself, showed that He regarded the two persons and ministries, so far as they respected that generation nationally, as so bound together in the Divine purpose, that what was written of Him as The Messiah virtually included John. Both must come. Both must suffer. He, Jesus, comes in order (hina) to suffer. John suffers because they have done to him what they willed to do.

In this answer Jesus showed the three, (a), that this appearance of Elijah did not conflict with the teaching of the scribes. Of this appearance neither the scribes nor the prophecies know anything. It, hence, could not be the coming taught by the scribes. (b), Elijah must come, as the scribes teach, and restore all things. This restitution can mean no less than all comprehended in the prophecies which speak of it. The verb, apokathisteemi, is used by the LXX in sev-

eral important passages.\* And if the prophecies there given found their fulfillment in the restoration from Babylon, why, down to the time of Jesus did the conviction live in the Jewish mind that things were not yet restored? And why did Jesus speak as if that conviction was right? Besides, the return from Babylon was not followed by a restoration to what was the con-

dition of things in David's day.

That restoration must include, (a), a restoration of the hearts of the fathers to the children (Mal. iv, 6); of, (b), the children of Israel to holiness, and to the favor of God (Is. i, 25; Jer. xxiv, 7); and, (c), to their own land—a restoration which could not have been before the mind of the three disciples in putting their question; and, (d), the establishment of the Theocracy as a visible kingdom of righteousness, power and glory, with its seat at Jerusalem, and a Davidic King on the throne (Is. i, 25, 26; ii, 2, 3; xxxii, 1; lvi, 12-14; Jer. xxxiii, 7-22; see vs. 7); and, (e), the spread of universal peace and righteousness (Is., passim). And whatever may be the relation that Elijah sustains to this restoration, it is most clear such things have not yet occurred. + He, hence, did not restore all things. And it is equally clear from the future form of the verb, shall restore, that Jesus intended to tell to the three, that the teaching of the scribes on this point was right, and that John Baptist did not completely fulfill the Elijah prophecy, and also that the coming of Elijah, of which the scribes spoke, had not vet occurred.

[\*Is. i, 25, 26; lviii, 12; Jer. xxiii, 5-8; xxiv, 6, 7; xxxii, 37; xxxiii, 7; Joel iv, 1; Jer. xvi, 15; xxiv, 6; l, 19; Mal. iv, 6.]

<sup>[†</sup>And that this restitution had not yet been accomplished is clear from the apostles' question and Jesus' answer given after His resurrection. Acts i, 6, 7; also iii, 21.]

And in this seeming confusion lay the perplexity and difficulty of the disciples. If the scribes taught truly, and Elijah had not yet come, how could Jesus be The Messiah! To relieve this perplexity, for now of His being The Messiah they had no doubt, Jesus went on: "Elijah is already come, and they knew him not." Then the three knew from all that He said, that

here He referred to John Baptist.

But Jesus did not elucidate His meaning, nor explain the seeming contradiction between this and His last word. There, He said, Elijah was yet to come; here, that he had come, and had been rejected and put to death. And had He, they could not have understood it any more than they did His word about His own rejection and death. But with both the prophecy and history before us we see: (1), that John expressly declared that He was not Elijah (Jn. i, 21); (2), that John never once quoted the Elijah prophecy (Mal. iv, 5, 6,) as fulfilled in himself, nor did Jesus, nor do the Evangelists ever apply it to him; (3), that the angel, in announcing John's coming carefully distinguished between him and Elijah, in his 'go before Him in the spirit and power of Elijah (Lk. i, 17); (4), that the mission of John was to make ready a people prepared for The Lord (Lk. i, 17; Jn. i, 23), but of Elijah, to restore all things; (5), that, had the nation received John, he would have been as Elijah (Matt. xi, 14), but not Elijah in person. This it would have been as impossible for him to be as it was for the Jews to receive him, nationally, by the obedience of faith (Jer. xiii, 23; Is. liv, 13; Jn. vi, 44, 45). And nationally, only, could they receive him. For his mission pre-supposed that the national covenant was still in force, as it was. And his preaching and baptism assumed that national

repentance, faith, and hearty compliance with the covenant would be followed by the covenanted blessings. But, (6), John's mission was unsuccessful, so far as it related to the nation. They "knew him not," but rejected and killed him. And this necessitated the rejection and death of Jesus by the nation, outoo kai, and thus also, hup' autoon, by them, vs. 12. John, hence, could not be Elijah. From these acts two consequences must flow: (a), the Divine alternative spoken of in the Elijah prophecy must come into force, "lest I smite the land with the ban (cherem)"—a ban under which it still rests. This, neither the Jews nor the apostles saw. They dreamed not of the destruction of the Holy City and commonwealth, and of a captivity twentyfive times longer than the great one in Babylon. And no wonder. They saw clearly all through the prophecies one Kingdom spoken of, and one advent of Elijah and one of The Messiah. But they did not see that while one Kingdom was, two opposing Babylons, two returns from exile, and two advents each to Elijah and The Messiah were spoken of; of the latter, one to suffer, and one to reign; and the second the necessary result of the first. To this end He must rise, and ascend to Heaven, and there remain until the time for His return. One object of this return is the restoration of all things to their original harmony. So Jesus, shortly after this, told the Twelve, as we will see when we reach the place. And since Élijah comes to restore, &c., it must be in connection with this return. Now, in comparing the prophecies concerning John and Elijah (Is. xl, 3; Mal. iii, 1; iv, 5, 6), we see that they are so written as that they may be applied to either or both, as forerunners. And if Jehovah sent Elijah, in any sense, before The Messiah's first coming, where is the difficulty in believing that He will send Elijah before The Messiah's second coming? Nor can any just reason be given from the Scriptures why the latter should be regarded figuratively, more than the former. The dignity of history, to rise no higher, demands that we accept the facts. And an impartial exegesis can lead, it seems to us, to but one conclusion, viz: that Jesus' answer embraced both forerunners, the Elijah of the Malachi prophecy to precede the second, as the Elijah whom the people killed preceded the first.

Coming down from the mountain whose solitude had been to Him and to the three warm with the brightness of God to where the cold winds of earth blew steadily, they soon felt the contrast. Up there they had seen the Heavenly glory, and had been in company with blessed personages from Heaven. Down here they at once saw ample evidences of the curse of sin and demoniac degradation, and had to confront spirits which belonged to the realm of Satan and death. As He came on, the crowd, immediately upon seeing Him, were amazed, with an amazement related to fear (exethambeetheesan), and running to Him saluted (cesparonto, expressed their good wishes to,) Him. Their amazement was caused by His sudden, and especially by His glorious, appearance—the lingerings upon His sacred face of the glory of His transfiguration. When He came up to the nine apostles whom He had left the afternoon before, He found them surrounded by a crowd, and in a controversy with the scribes. The last were, it seems, putting taunts and This we gather from the father's first words. The scribes were ridiculing the power of the apostles to work the miracle, and perhaps, also, the authority or ability of Jesus. The crowd, if not silent,

was mocking and scoffing. The nine were deeply mortified at their signal failure to heal a child whose father was in deep distress. And the distress, the failure, the laughs of the scribes and the excitement of the crowd must have been to Jesus a most painful contrast to the scene of Divine peace and blessed commu-

nion with His Father which He had just left.

Jesus, who had come down from the high festival, girded for the common service, at once set about, by His presence, recovering the battle which had been well nigh lost by the nine. He first silenced the crowd by His question to them, "What (ti) contend ye with them about?" Then a man of the crowd came to Him, and kneeling down before Him, cried out, "Teacher (Dikaskale, or Kurie, Lord), I have brought to Thee my son." This was his purpose in coming. But finding Jesus absent, he had committed the case to the nine. 'Look upon him in mercy, for he is my only son. He hath a speechless spirit which makes him dumb. His nervous system is disordered, the result of his mental condition. He has periodical attacks connected with the changes of the moon (selecniazetai). And the demon is bent on murdering him. For whenever it takes him, he suddenly cries out in hideous tones, and foams at the mouth, and grindeth his teeth, and often he falls into the fire and often into the water, and the demon bruising and tearing him, departs from him as if he did it with difficulty (mogis). This affliction is deep-seated, for it has been upon him from childhood, and under it he is slowly pining away. And I besought Thy disciples to cast him out, and they could not."

A very sad recital, and enough to move Jesus' tenderest sensibilities. Answering the father, but includ-

ing in His word all present, the nine included, He exclaimed, "O faithless and perverse generation, how long shall I be among (pros, Mk., Lk.,) with (meta, Matt.,) you, how long shall I bear with you?" This word shows how great was Jesus' homesickness, and how many unexpressed sighs does it suggest. He was in a place where unbelief in various degrees prevailed. A stranger to it all, the self-denial which it cost Him to stay in an environment so foreign to His own life gives tone to His words. It was more acutely felt now, from the contrast between fallen humanity as represented here, and the heavenly visitants with which He had just held high converse. This word is His heart-sigh for the time when He will no longer be grieved at the sight of such exhibitions.

Then to the father He said,—and in His word there is an abruptness, as if He was hastening to show what faith is and can do—, "Bring thy son hither to Me." This word increased the man's faith. He did so. But as the son was coming, the demon saw Jesus, and at once threw the boy down, and tare him and he fell to the

ground, and wallowed, foaming.

As Jesus looked at the distressing object, He asked the father how long his son had been thus afflicted.

"Since a child," said the father. "And the demon has oft thrown him into the fire and waters to kill him. But if you can do anything"—an expression of doubt, or of feeble faith, weak at first, and weaker from the disciples' failure—"have compassion on us"—thus identifying himself with his son—"and help us."

To the man's ei dunasai, if you can do, Jesus replied, "Yes, ei dunasai, if you can believe: all things are possible to him that believeth"—a fundamental

law this, of the Kingdom.

This sudden turn of the question from whether He, Jesus, had the power to heal, to, whether he, the questioner had the power to believe, greatly terrified him. He saw that the awful responsibility of the cure was thrown upon himself. And in the photograph of the man's heart which Mark gives, we see the man, in the greatest agitation, and with tears, throw himself upon Jesus, and seek His power to give help to his faith: "Lord, I believe; help away (bocethei) my unbelief, so that through my faith, given by Thee, healing may come to my boy."

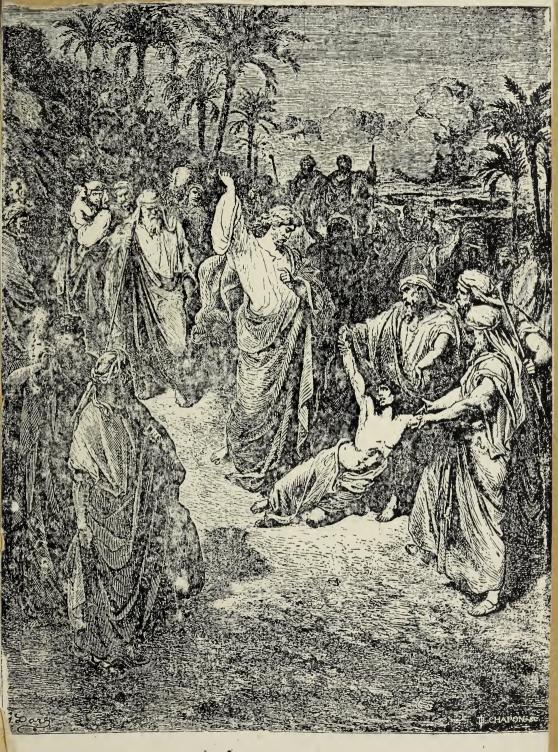
By this time the crowd came running together. Jesus saw this, and at once rebuked the demon: "Deaf and dumb spirit, I charge thee come out of him, and"—how solemn the emphasis!—"enter no more into

him."

And crying, and tearing him sore, the spirit came out of him. The boy seemed to be, many said he was, dead. But Jesus took him by the hand, lifted him up to conscious life, and he arose, cured. Then Jesus, as He had delivered the son to the widow of Nain, delivered this boy, healed, to his father. And all the crowd were amazed at the mighty power (megaleioteeto, majesty,) of God.

Jesus at once left the crowd. And as He was entering, or soon after He had entered, the house, the nine disciples came to Him, and asked Him privately, "Why could not we cast him, i. e., the demon, out?"

"Because," said Jesus, "of your having no faith" (apistieen, T.R.,) or, "little faith," i.e., want of full confidence (oligopistian, Cod. Sin.). "For," said He, "it ye have faith as a grain of mustard seed,&c." This seed is very small, but it is perfect, i. e., it has no foreign



Jesus Healing The Lunatic Son.

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ement within it to hinder its development. As a red it is undeveloped. But it has wrapped up in it the possibilities of a great shrub or tree. And ch is the power of its life, that under the proper nditions for its working, it will force its way rough, to it, the great obstacle of the covering earth, d develop into a tree. Now, it faith, as undeveled, be thus perfect, i. e., be pure, simple, free from reign admixture, it will, when in proper conditions, velop its power. If it be receptive, the blessing ught will be received. If it be imparting, the blesses through it will be bestowed through, or by its revoval of all opposing obstacles. The father, in this se, had the former, but the nine apostles had not the tter. Why not, we will presently see.

"If ye have this faith," said Jesus, "ye shall say to this mountain," pointing or looking towards reat Hermon, most probably, as He said it, "Remove me to yonder place; and it shall remove." "Reoving mountains" was a phrase current in the schools the Rabbis to express the doing away of great difficities, intellectual, or spiritual. But Jesus surely ould not use their phrase to express an idea which e could express more clearly in simpler terms; and pecially so, when He was giving private instruction. His disciples. He is speaking not by a figure, but ing a literal conditionative fact. As an illustration, he moral power of faith over physical forces, as as spiritual, He declares it can literally move a main when necessary. And why not? For it is power of God acting through it. And cannot that ower as readily express itself through faith as through ose physical forces by which He removes mountains

d tears up trees? We see no original power in the

forces themselves. We only know that there is a power somewhere working in and through those forces, simply because we see the results. The scientist may say that power comes from nature—a phrase which, in the last analysis, gives you nothing as to origins. The Bible says the forces in nature come from God. And cannot that power which comes only from Him express itself, through faith, upon physical forces, as through what is called, say electricity? Can it not act, through faith, upon the bodies of men, as well as upon souls? Was not Enoch translated by faith? a signal overcoming of physical obstacles. Did not certain, "through faith, stop the mouth of lions, quench the violence of fire, receive their dead to life again, and were so valiant in fight as to turn to flight the armies of the aliens?" Did not Peter, by faith, walk some distance, and Jesus some miles upon water? With God nothing is, and to faith nothing shall be, impossible. The inability, then, of the nine to cast out this demon was not the inability of faith to do it, but the absence of that faith in them.

But why this want of faith? It may have been unconscious presumption. To the Twelve, along with the commission to go out upon their first mission, Jesus had "given both authority and power to cast out demons," and on that mission they had invariably exercised both successfully. This power and authority were to be exercised to authenticate their proclamation, "the Kingdom of the Heavens is at hand," and were confined to, and ceased with, that mission. And in that commission nothing is said about faith, as a medium either in the giving or receiving of blessing, or of the casting out of demons through it. That mission ended with John Baptist's death. Not since that

event had the Twelve been, nor were they ever again, sent forth to proclaim "the gospel of the Kingdom." And that mission being ended, both the power and authority given under it—to work the specified miracles were withdrawn; and the miracles themselves ceased.

If, now, the Twelve would work miracles, they could do it only by faith. And had the nine now sought to have cast out this demon by faith, they would have done it instantly. And the absence of this faith shows that at that time they were not in their true place of fellowship and communion with Jesus.

Why not? And what is this faith?

They may have not thought that their first commission had expired. Or, they may have been contending with very sore perplexities as to, under the revelations which Jesus had just made, what course to pursue. Not impossibly they may have had misgivings, more or less serious, as to Jesus' Person and mission. At any rate they were not in that relation to His power, that they could with unfaltering assurance use it. And as the result, they were hopelessly helpless before

the formidable obstacles presented to them.

Being out of this relation, they had not the faith requisite to the emergency. This faith rests upon a clear apprehension of the Person and character of Jesus, as The Son of God, and as, as The Son of Man, Lord of the cosmos. It implies, (a), that the soul, by the having had taken out of it all obstacles to the free moving of grace and blessing through it to others, is in its true posture and position as to both God and man; and, (b), that it also has so thoroughly become one with God, in subjection to Him, and has so put itself into the lines of His actings, that through it His omnipotence can go. Such faith is, by the Divine

constitution, superior to physical forces, when God through it is pleased to thus work. Hence, it can cast out demons.

And still more closely and clearly does He bring this great truth to them by His closing word: "This kind can come forth by nothing but by prayer and fasting." Only by separation from all physical things that would hinder the soul in its movement, and from the free and full pouring out of itself before God, can one come into such a condition, that power sufficient can work through it to this end. One must be free from the world before he can remove the mountains that are in the world.

This incident had for all the Twelve many lessons of surpassing value—as valuable in their place as were those the three had learned on the Mount, of the incomparable glory of Jesus. The nine had gone through an experience with the powers of the kingdom of darkness, and had been defeated. This had greatly hum-They had seen the might of Jesus meet and easily overcome the very difficulty which had baffled them. This would strengthen their confidence in They had learned from Him the cause of their failure. They could more readily and better appreciate all involved in following Jesus. And they could very clearly-see that entire and permanent separation from all persons and things not like Him, and unbroken fellowship with Him and with The Father both implying genuine lowliness of spirit, and all selfemptiness-were indispensable to that following which would make them fully channels of blessing to men.

As the place where He had given His first and great

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words about His Church, and about, also, His sufferings, death, resurrection and coming again, and, further, about following Him as the Rejected One, and as the place where He had been transfigured, Jesus had made that whole region holy ground forever. He had now completely accomplished the objects of His journey into it. And about the first of September, He, leaving it, never to return, started for home. He went on foot, accompanied with the Twelve. The weather was very delightful. The sky was without a cloud. The atmosphere was balmy, yet bracing. The scenery through which He passed was, in picturesque-

ness, unsurpassed in Palestine.

Crossing the mountain range in which are the sources of the Jordan, and then crossing the river itself, He entered Upper Galilee, called "Galilee of the Gentiles." He entered near the northern end, and started for Capernaum, which was in the southern part of it. He was well-known everywhere, at least by fame; and could easily have gathered large crowds to hear Him. But He would save that life, in purpose already, and from the beginning wholly, given up to God, from His Galilean foes, that He might have it ready at the appointed time to give it up to Him, actually, in Jerusalem, and for both His nation and the world. Besides, He was then exercising the functions, not of His public, but of His private, ministry. He must, and did teach His disciples, both the Twelve and the sifted ones who had stood the test, more clearly and fully the truths as to the Church, as to His sufferings, death, resurrection and return, and as to all of separation from the world, and to all of living unto God, involved in following Him, the Rejected One. To do this undisturbedly, He would have no

one to know His movement. He, hence, passed through the province quietly and secretly. He avoided the great, and went along (paraporeuonto, went past or by,) the small and unfrequented roads. And even then He did not go on steadily on direct roads, but kept going about (anastrephomenoon autoon). Thus, some time was occupied on the journey. And during it, His followers who found that His words more and more fully revealed Himself to them, and themselves to themselves, gathered more and more closely around Him, to learn all that they could from Him before He was taken away. And while He was instructing them, He repeated to them the words which He had spoken to them for the second time when, after His healing of the demonized child at the foot of Hermon, "the people wondered, every one, at all the things which He was doing." "Let these sayings," i. e., of the people, "sink down (put them, thesthe,) into your ears," said He: that is, keep them in memory: "for The Son of Man shall be betrayed (paradidoothai, delivered,)\* into the hands of sinful men, and they shall he will him. And after that He is killed. He shall be kill Him. And after that He is killed, He shall be

raised, and rise again the third day."

They were exceedingly sad at this, the third recital of Jesus' impending sufferings. They had no conviction of the necessity of redemption; and, hence, little, if any, of the great work of redemption. Jesus' word was held from them by a veil (ka lumna), cast over (parakekalummenon) the eyes of the spirit; in order that (hina) they perceived it not so as to understand it. It was a divinely permitted blindness. The word, hence,

<sup>[\*</sup>Mark has paradidotai, is delivered. So certainly will it be, that virtually, it even now is.]

made only a momentary impression upon their minds. And we know the reason. While Jesus had the cross before Him, they were thinking only of crowns. They were looking for the Kingdom at once, and, perhaps, from the word about the Kingdom to Peter, or from the distinction conferred upon the three in taking them up into the Mount, were struggling with each other about their positions in that Kingdom. Occupied with these discussions—which they would conceal from Jesus-, as to who the one greater in it, they had no room for thoughts about the coming catastrophe to sink down into their hearts. Especially so, as these were so foreign to all their former ideas of The Messiah, as well as so opposite to the tendency of their will. These discussions continued until they entered Capernaum. They, hence, were afraid to ask Jesus any questions upon the subject.

## SECTION XI.

## JESUS' NINTH SOJOURN IN CAPERNAUM.

Incidents: The tribute money—Teaches His disciples about their equality as brethren, and respecting genuine humility—Conversation with His brothers respecting going up to the Feast.

Place: Capernaum.

Time: September-October, A. D. 29.

Matthew xvii, 24; 24-27; xviii, 1-35. Mark ix, 33; ix, 33-50. Luke ix, 46-50.

John vii, 2-10.

And He came to Capernaum.

And when they were come to Capernaum, they that received the tribute (didrachm, the double drachm), came to Peter, and said, doth not your Master (Didaskalos, Teacher,) pay tribute?

He saith, Yea.

And when he was come (came, R. V.,) into the house, Jesus prevented (spake first to, proephthasen, R. V.,) him, saying, What thinkest thou, Simon? of whom do the kings of earth take toll or tribute? from their own sons (whyoi) or of strangers?

Peter saith unto Him, Of strangers. (And when

he said, From strangers, R. V.)

Jesus said unto him, Then are the sons free. Not-withstanding, lest we should offend them, go thou to

Jesus' twenty-sixth take up the fish that first comrecorded miracle. take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money (a stater); take that and give unto them for Me and thee.

And there arose a reasoning (dialogismos, contention,) among them (i. e., the disciples,) which of them should be greatest.

And being (when He, Jesus, was, R. V.,) in the house (in that house, R. V.,) the disciples came unto Him, saying, Who (then, R. V.,) is greatest in the Kingdom of the heavens?

And He asked them, What was it that ye disputed

(what were ye reasoning, R. V.,) in the way?

But they held their peace: for they had disputed one with another in the way, who was the greatest.

And He sat down, and called the Twelve; and he saith unto them, If any man would be (thelei, R. V.,) first, he shall be last of all, and servant (minister, diakonos, R. V.,) of all. And He called to Him a little child, and took him, and set him by His side in the midst of them; and when He had taken (taking,

R. V.,) him in His arms, He said unto them, Verily I say unto you, except ye be converted (ye turn, R. V.,) and become as little children, ye shall not enter into the Kingdom of the heavens. Whosoever therefore shall humble himself as this little child. the same is (the, ho,) greater (meizoon,) in the Kingdom of the heavens. And whosoever shall receive this child—one such little child—one of such children—receiveth Me: and whosoever shall receive (receiveth, R. V.,) Me, receiveth not Me, but receiveth Him that sent Me: for he that is least among you all, the same shall be (is, estin, R. V.,) great.

And John answered Him, saying—and said—Master, (epistata,) Teacher, (didaskalos,) we saw one casting out demons in Thy name; and he followeth not us: and we forbade him, because he followeth (followed,

R. V., not us.

But (de) Jesus said unto him, Forbid him not: for there is no man which shall do a mighty work (dunamin) in My name, that can lightly (be able quickly, R.V.,) to speak evil of Me. For he that is not against us is for us (you is for you, R. V., Lk.). For—and—whosoever shall give you in My name, because ye belong to Christ—give one of these little ones in the name of a disciple—to drink a cup of cold water only; verily I say unto you, he shall in no wise lose his reward.

And whosoever shall offend (cause to stumble, R. V one of these little ones which believe in Me; it is—were—better (profitable, R. V., Matt.,) for him, that a great millstone\* were hanged about his neck, and he were cast into—sunk in the depths of, (Grk., Matt.)

<sup>[\*</sup>The Greek is, "Millstone turned by an ass."]

—the sea, than he should offend (cause to stumble, R. V.,) one of these little ones.

Woe unto the world (the cosmos,) because of offenses (occasions of stumbling, R. V.)! For it must needs be that offenses come; but woe unto him by-that man through—whom the offense cometh! And if thy hand cause thee to offend (mar., stumble, R. V.,) cut it off, and cast it from thee: it is better (good, R. V.,) for thee to enter into life maimed, rather than having two hands to go into hell (Gehenna), into the eternal—unquenchable—fire; where the worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend (mar., stumble, R. V.,) cut it off, and cast it from thee: it is better (good, R. V.,) for thee to enter into life halt, rather than having two feet to be cast into hell (Gehenna), into the unquenchable fire; where their worm dieth not, and the fire is not quenched. And if thine eye cause thee to offend (mar., stumble, R. V.,) pluck it out, and cast it from thee: it is better (good, R. V.,) for thee to enter into life—the Kingdom of God-with one eye, rather than having two eyes to be cast into the hell (Gehenna) of (the) fire; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt shall have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have (be at, R. V.,) peace one with another.

Take heed (see, orate) that ye despise not one of these little ones; for I say unto you that in Heaven their angels do always behold the face of My Father which is in Heaven. For the Son of Man is come to save that which was lost. How think ye? If any man have a hundred sheep, and one of them be gone astray

(planeethee, wandered,) doth he not leave the ninety and nine, and goeth into the mountains, and seeketh (leave the ninety and nine upon the mountains, and go and seek,) that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more over that sheep than over the ninety and nine which went not (have not gone, R. V.,) astray. Even so it is not the will of your Father which is in Heaven, that

one of these little ones should perish.

Take heed to yourselves: if thy brother trespass (sin, R. V.,) against thee rebuke him; and if he repent, forgive him. And if thy brother shall trespass (sin, R. V.,) against thee, go, tell (shew, R. V.,) him his fault between thee and him alone: it he hear thee, thou hast gained thy brother. But if he (hear thee not, R. V.,) will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses (of two witnesses or three, R. V.,) every word may be established. And if he neglect (refuse) to hear them, tell it unto the church: and if he neglect (refuse, R. V.,) to hear the church (also kai,) let him be unto thee as an heathen man (Gentile, R. V.,) and the (ho) publican. Verily I say unto you, Whatsoever ye shall bind on (the, too,) earth shall be bound in (the, too) Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven.

Again (verily, amen,)\* I say unto you that if two of you shall agree (sumphooneerousin, sound together or in unison,)† on earth as touching anything that they

<sup>[\*</sup>This amen is very strongly attested, and is adopted by Tischendorf, Alford and Lange.]

<sup>[†</sup>Sumphooneerousin is the reading of Cod. Sin., and best Mss., and is adopted by Tischendorf, Alford and Lange.]

shall ask, it shall be done for them of My Father which is in Heaven. For where two or three are gathered together in My name, there am I in the midst of them.

Then came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven. And if he trespass (sin, R. V.,) against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Jesus' thirteenth parable.

The king and his servants.

The king and his servants.

The king and his servants.

The refere is the Kingdom of the Heaven's likened unto a certain king (a man king, authropos basileius,) which would take account of (make a reckoning with, R.V.,) his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents (about \$12,000,000). But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant (being, R. V.,) moved with compassion, released him, and forgave him the debt (daneion, loan). But the same servant went out, and found one of his fellow-servants which owed him a hundred about \$17.00): and he laid hold pence (denaria, on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not:

but went and cast him into prison, till he should pay the debt (that which was due, R. V.). So when his fellow-servants saw what was done, they were very sorry, and came and told unto their (own, eautoon,) lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt because thou desiredst (besoughtest, R. V.,) me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Now the Jews' feast of Tabernacles (the feast of the Jews, of Tabernacles,) was at hand (eggus, near).

The words of Jesus' His brethren (brothers) therebrothers to Him. The hence, and go into Judæa, that Thy disciples also may see (behold, R. V.,) the (Thy, sou,) works which Thou doest. For no man doeth anything in secret, and he himself seeketh to be known openly. If Thou do these things, show (manifest, R. V.,) Thyself to the world.

For neither (even, R. V.,) His brethren (brothers)

did not believe in (on, R. V.,) Him.

Jesus' words to His brothers.

Then (therefore, R. V.,) Jesus said (saith, R. V.,) unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I testify to it, that (its, R. V.,) the works thereof are evil. Go ye up unto this (the, R. V.,) feast: I go not up yet unto this feast; because My time is not yet full come (fulfilled, R.V.).

When He had said (and having said, R. V.,) these words (things, R. V.,) unto them, He abode still in Galilee. But when His brethren (brothers) were gone up (unto the feast, R. V.,) then went He also up, not openly (publicly, R. V.,) but as it were in secret.

Jesus reached Capernaum about, or a little before, October first, after an absence, during this tour, of about two months. And immediately upon His entering the city (eiseltoon de autoon), an incident occurred which showed both the malignancy and busy

activity of His enemies during His absence.

At once, upon their return, Peter, because, perhaps, he was personally known, was confronted by the Shulchins, or messengers, who visited each town to collect and receive (elabonountes,) the Temple tax of half a shekel, due between the 15th and 25th of Adar, our March. The legal exaction was for once only (Ex. xxx, 13). But since the time of the Babylonian Captivity, it had been exacted yearly of each one, and rigorously collected. If not promptly paid, security was required, even of the clothes on one's back. Its object was to pay for the animals for sacrifice, for their inspection, for the water supply, and for the Temple repairs, and to pay, also, the scribes of the Temple, the women who wove or marked the Temple linen, and the hosts of employees. It was deposited in three huge chests, which were carefully guarded, and which stood in a chamber of the Temple, designated as the Treasury. And though the sum from each was small, only about 30 cents, yet the aggregate surplus, after all yearly demands were met, was so immense, that Crassus and others who despoiled the Temple, found in the Temple Treasury vast sums of money. The

legal sum was the Hebrew half-shekel. But that had not been in circulation since the Jews had lost their independence. The only silver coins then current in Palestine were the Roman denarius, and the Athenian tetradrachm, or stater, a standard, and almost the only Greek imperial silver coin in the East. It was equivalent in value to two shekels, and was usually the coin

in which the Temple tax was paid.

These collectors, approaching Peter, did not demand the tax from him, nor ask him if his tax had been paid, but simply said, "Doth your Teacher (Didaskalos,) pay the didrachma?"—a silver coin, equal to two Roman denaria, and to the half-shekel (about 30 cents of our money). The question shows that Jesus, since His entrance upon His ministry, had been exempt, and that the question had been put at the instigation of His enemies.

Peter, with his accustomed impetuosity, with, perhaps, a feeling of resentment, and without thinking, promptly said, "Yes." It was an answer which he had no authority to make. And this he found out as soon as he entered into the house to tell Jesus of the tax collector's presence and question, and of his own reply. All this Jesus prevented him from telling by His question put to him, upon his entering (eiselthonta: "What think you, Simon? Of whom do the kings of earth take customs or tribute? Of their own sons (whyoon), or of others, not members of their family?" "Of others," Peter answered. "Then," said Jesus, "the sons are free from the tax." The inference was clear. If kings' sons are in this exempt, how much more was Jesus, as The Beloved Son of God, exempt from the tax for His own Temple. But though free Jesus would not assert His own immunity, more especially as Peter had guaranteed for Him, nor would He come into a collision on a question involving no moral principle. He, therefore, who, as Son of Man, has dominion over the fish of the sea, said unto Peter in a word which included Himself and Peter: "lest we should give them an occasion of stumbling (skandalizoomen), go to the lake, throw in your line and hook, open the mouth of the first fish you catch, and in it you will find a stater (the silver tetradrachm of Athens, equivalent in value to two shekels, about 60 cents,) that—not pay—but give (dos) for thee and for Me."

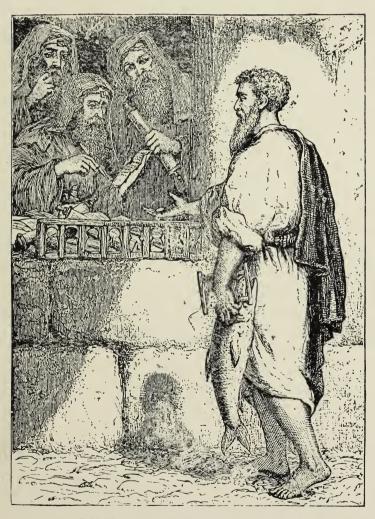
To Peter alone the word was spoken. He alone executed the commission. And after He had executed it and had returned to the house, all the disciples, in that same hour (ekeinee tee hoora), referred to Jesus a question which led to one of His most important talks, and which gives us quite a glimpse of His private instructions to His followers.

It does not appear that they were very deeply distressed at the treatment which their Master had received, nor at His prospective sufferings and death—the latter, perhaps, because they could not comprehend them; but the former, undoubtedly, because they were thinking very much more of themselves than of Him. They knew that the Church would be established. More than this, as yet they knew not, except what they could learn from the parables. Not impossibly, they confounded the Church with "the Kingdom of the Heavens." Especially so, as immediately after His word about the Church, they had heard Jesus tell Peter that He would give him the keys of "the Kingdom of the Heavens." If not he, who is (present tense,) the greater in the Kingdom? These were the





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uppermost thoughts: themselves, not their Master, receiving, not giving, ease and honor, not loving service. Strange, this, after all that they had seen in His life, and heard from His lips. And yet during the journey from Cæsarea-Philippi to Capernaum (en tee hodoo, on the road,) they had disputed (dielechtheesan) among themselves who should be the greater (meizoon, a comparative having the force of the superlative). On that day the contentions had been renewed (eiseelthen de dialogismos). And these had developed such a variance as Jesus alone could authoritatively settle, and to Him they now come to get a direct statement upon, the question. "Who," said they, "is the greater in the Kingdom of the Heavens?"

They had kept their unseemly bickerings, they supposed, from Jesus. But His question showed them that He knew all about it. "What was it (what occurred, eiseelthe,) that ye disputed (dielogiseethe,) among yourselves on the journey?" And its startling unexpectedness must have almost taken away their breath. They could say nothing. They felt guilty

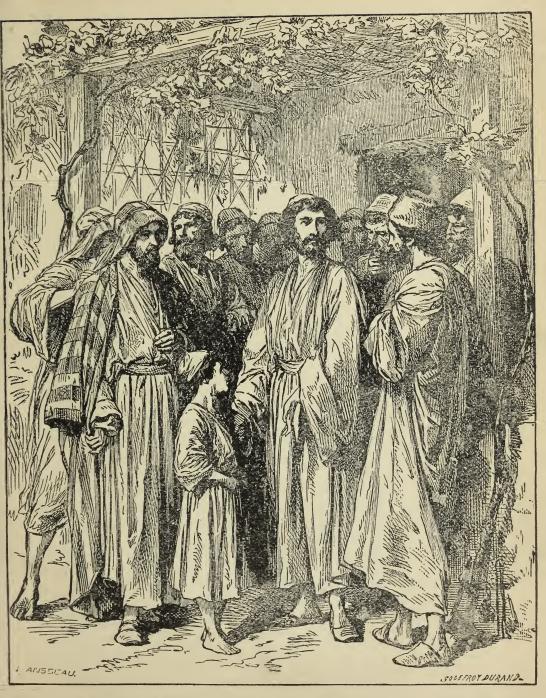
and ashamed.

Then He (seeing, idoon,) perceiving, also, with this, the present thought of their heart, sat down—as Rabbis always did when they taught—and called the Twelve around Him. Much that He had taught them about Himself and about the Kingdom, had been destructive of their wrong expectations. And the word which He gave them now, as they came and stood around Him, was in the same direction. His first word, "if any one wills (tis thelei) to be first, he shall be last of all, and servant (diakonos) of all," showed them how utterly self-deceived they had been, shattered instantly the whole structure of their unworthy

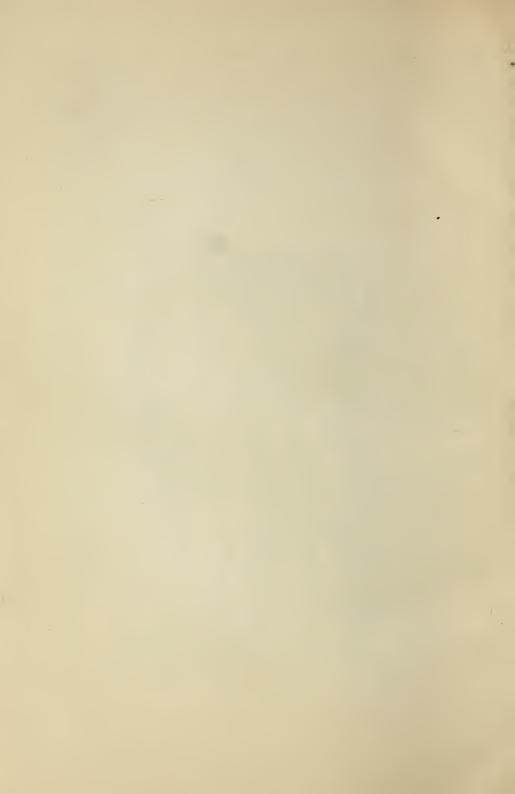
dreams, and was a deadly blow to all their worldly hopes and ambitions. And this was followed by an act and word which, in pointing out in what true greatness consists, could not but clarify both the intellectual and moral vision, purify the character, and elevate the life.

He called a little boy, which tradition says was Ignatius. Whether it was he or not signifies nothing. The point is, that it was a child. Him He set beside Himself as a living illustration of that grace so needed, so dear to Himself, and such a foundation-principle in His own character—genuine humility. As if He should say, "See this child. It is called, and comes. It is thinking of no place or preferment; nor is it occupied with itself. It adapts itself to the conditions of its existence, raises no questions of superiority, and contentedly looks to its parents to supply its needs and to do for it what they think best. So, too, My life, as a spiritual Man, has been before you. I am conscious of the majesty of My Person. Yet see how I have lived as a little child—in perfect contentment with My position and place of dependence, in the absence of all pretension, and in genuine simplicity and lowliness of spirit and of life. "And verily I say unto you, the Twelve, except ye turn yourself (strapheete, middle voice, and translated thus in all the oldest English versions,) and become as little children, in no wise (ou mee) shall ye enter into the Kingdom of the Heavens."

The persons addressed had confessed Jesus as The Son of The Living God, and this came from the revelation of The Father. They, hence, must have been spirifual men, that is, regenerated. They, hence, were "the sons of the Kingdom." And yet Jesus says



JESUS CALLED A LITTLE CHILD UNTO HIM, AND SET HIM IN THE MIDST OF THEM.



they were not yet fitted to enter into that Kingdom, the chief places for which they were so earnestly contending about. And this fact He founds upon their strife about places and positions. All such strife is wholly inconsistent with the spirit, with a fundamental principle, and with one most conspicuous grace—the humility which gives such matchless beauty to the

spiritual man—which belong to that Kingdom.

The necessity upon them was to turn. This is the first time that Jesus used this verb in a moral sense, unless the idea in Matt. v, 39, be an exception. It is not the verb used by either John Baptist or Himself to express what is commonly called "a change of heart" (as in Matt. iii, 2: iv, 17; xi, 20, 21; xii, 41), but one used to express the act of turning around (Matt. vii, 6; x, 23). But it necessarily includes the ideas of faith and repentance. It could be addressed only to those who, by an act of God in regenerating them, had been made spiritually alive. It implies that the persons are in a wrong way of thinking or acting, and must turn round from that way into the right path. And this must be repeated as often as the person gets out the right way.

This turning was to be such as would bring them back to be like little children—literal little children. For He pointed or referred to the one by His side, as He said, "he who receives one such little child in My name, receiveth Me, and not Me only, but also Him that sent Me." And the saved inhabitants of the Kingdom are—such is virtually His declaration—only little children, such, (a), literally; and those, (b), who by grace become so like them that they may be called little children. And this shows that all children as such are dear, and belong, to Him, and that

when they die in infancy, He, by His gracious work for them, so transfers them from the stock of the first Adam to the stock of the Last Adam, that their genealogy from the very first is reckoned from Him. And, indeed, there would be no point in telling the Twelve that they must become like little children in order to enter "the Kingdom of the Heavens," if little children did not enter into it.

In all the characteristics of genuine childhood Jesus ever lived a little child. Some of those characteristics have been given: humility, contentment with true littleness, the absence, from the realization of one's little. ness before God, of all pretensions, and, because resting wholly upon the grace and bounty of God, of all anxious care for the future; and with these wholehearted and complete obedience up to the present measure of light. But this is destructive of all worldly ambitions, as to the accumulations of wealth, for its own sake or for what it confers, and as to all social or other distinctions and honors. For a child cannot even understand what such thoughts and distinctions are, and has neither desire to possess them nor thought about them. And, hence, the regenerated must unlearn their whole education about these things, and come back to the simplicity of childhood in order to obtain the very first qualification for entrance into that Kingdom in whi h love is the cementing power, service the rule, and the humblest service the place of the highest position. For "whosoever shall humble himself as this little child, the same is the greater (meizoon) in the Kingdom of the Heavens. For he that is least among you all, he shall be great." The feeling of one's own littleness is the measure of true greatness.

And in the light of this wonderful word the Twelve could see how widely they had erred in esteeming as great and desirable what the great worldly men of their nation had esteemed as such, how carnal were their views, how unsanctified their affections, how un-Christ like their worldly ambitions, and how directly opposite was the road to true greatness to that towards

which their eyes had been turned.

Having said this, Jesus took the boy into His arms, and pressed him to His heart (and this shows how small the child was, and how precious little children are to Jesus). This act must have struck the Twelve with profound amazement. And the whole scene was a wonderful sight: Jesus sitting, and holding the boy in His arms, and the Twelve standing around, mute, amazed, thoughtful, and ready to listen while they looked. Looking at the child, then at the Twelve, He, repeating a word just spoken, said—and most cheerful His tones, surely—"Whosoever shall receive this child, or one of such children in My name, receiveth Me, and whoso shall receive Me, receiveth Him that sent Me: for he that is least among you all, the same shall be great." Any lowly and loving service for Jesus' sake makes one a spiritual power, and gives him unconscious and blessed greatness. And the receiving, and devoting of one's self, to the good of children, for Jesus' sake, is that genuiue putting of oneself least which puts him on the true road to becoming great.

That phrase, "in My name," was a new one. Once before, only, had Jesus spoken it: when giving His charge to the Twelve, before sending them out upon their mission. Then, it was "a hate" coming to them because acting in His name. Now, it was their receiving others in His name. And this great word greatly

agitated John, and awoke his conscience. The importance which Jesus attached to the connection of His name with anything, recalled to him an incident which had occurred on the last journey, and in Upper Galilee, in which the disciples' action was in marked contrast with this principle. That word had set it in a painful light. It seemed a dishonor to that august name. Jesus cannot approve of it. John must and did tell of it to Him to learn whether it was right or wrong. "Teacher," said he, "we saw one casting out demons in Thy name, and because he followeth not Thee with us, we forbade him. Were we," such is the

implication, "right?"

The man was a follower of Jesus, though not of His company; and such an one would not wilfully dishonor Jesus' name. And the fact shows that beyond the circle of Jesus' immediate followers the spark of truth and life had fallen, and the words and works of Jesus had exerted upon some so great an influence, that they were exercising miraculous power in His name. Such persons must not be repelled. Hence, though the disciples acted honestly, they acted not wisely. This Jesus showed them in His answer, "Forbid him not." Hinder not, but honor and protect the germ of faith wherever found; nor seek to force it in a direction which may repel or destroy it. The person's conceptions of Jesus and His work may be very imperfect. But the fact that he uses His name shows His regard. No one can do a miracle (dunamin, power,) in My name, and then lightly speak evil of Me." Then, with kingly authority, He gives a watchword the reverse of that one which He had given when showing the essential antagonism between Himself and Satan. Then, He declared, "He that is not with Me is against

Me;"\* now, "he that is not against us is for us." This answer, so full of holy mildness, and of broad and exalted feeling, gives a principle clear and grand for all time, and in it a standard by which to judge every case of philanthropic and Christian activity, even when one is uncertain of the doer's life of faith. While by His "he that is not for Me is against Me," we are to judge ourselves, by His "he that is not against Me is for Me," we are to judge others. Persons ecclesiastically with us may be really laboring to take away all true faith in Jesus, and in the Bible. Such are to be regarded as really against us. Others, ecclesiastically separated from us, may be thorough believers in Jesus, and may be laboring earnestly in His cause. Regard such, not as aliens, but brothers. And all outside the church who are friendly, and who work honestly and heartily in Jesus' name, will not readily pass over to those who speak evil of Him. Regard and treat them as friends. Welcome all their help, voluntarily given. Cherish all determination towards the good. For one may come from Jesus' friends to Jesus Himself. The principle which should settle our thought about the person is the relation which he sustains to Jesus. And He gave a very strong emphasis to this word by His, "any one who gives even a cup of water to one in My name, and because the person belongs to Me"-an act which shows a certain spiritual relation—"he shall not lose his reward."

Having answered John's question, Jesus returns to the subject in hand. He passes from children to those whom He designates as "the little ones believing in

<sup>[\*</sup>See pp. 25.]

Me." These two classes constitute His people. And the only distinction which He makes between the classes and all others is, faith in Him or its opposite. The children who die in infancy no one can cause to stumble, But with all other children, and with "the little ones of faith"--not only the beginners, and the weakest, and humblest, but all believers, for God is ever training His children to be small in humility of spirit, as men train theirs to be great—upon those who are the occasion of the first positive sin of such, Jesus pronounces a severe denunciation, as upon those who receive and help both children and believers, Jesus had pronounced a blessing. It is an awful sin to mislead or corrupt, or to occasion the fall of a child, or of a young believer. It is an offense against Jesus. He pronounces it worthy of the severest punishment. Far better is it for one, rather than be involved in such guilt, to die a violent death; "that the upper rotary millstone" (mulos onikos, so-called because it was turned by an ass,) "were hanged about his neck, and he were drowned in the depths of the sea (en pelagei, in the deep sea).

Then, as if suddenly there rose before Him the dark future of offenses that would come, and of the terrible results that would follow, and as if the sight was most deeply distressing to Him, He burst out with, "Woe to the cosmos, because of offenses." It does not give offenses, but it receives, and suffers from the consequences of them, They help to make that bondage under which creation groans. "For it must needs be"—not from the Divine purpose, but from the wickedness of man—"that offenses come. But woe unto that man by whom the offense (to skandalon, the occasion of stumbling,) cometh." If woe comes on to the cos-

mos by it, how much more surely must be the woe upon the man who causes it. Wherefore if thy hand or foot, or eye cause thee, and thus cause others, to stumble, part with them gladly. Thus wilt thou escape the woe. And thou wilt look far more fair (kalon estin,) going into life with the loss of a limb, and thou wilt find it infinitely better thus to go there, than to be cast with your body whole into everlasting fire"—"the Gehenna of the fire" (Grk.): and in no stronger terms could the eternity and intensity of tor-

ment be expressed.

After this solemn expression Jesus again returns to His main thought. "See to it (orate)," said He, "that ye despise no one of these little ones; for I say unto you that their angels in Heaven (en ouranois,) do always behold the face of My Father in Heaven." Nations have guardian angels (Dan. x. 13, 21; xii, 1). So have individuals, according to the Jewish interpretation of Gen. xxxiii, 10; xxxv, 10; xlvii 16),\* And, here, Jesus declares that both little children and believers have guardian angels who are so near to God that they always behold His face. A strong expression, this, of their high value to God, His strong regard for them, and His watchful care over them. And how highly should they be prized on earth who are held in such estimation in Heaven! And higher, still, than guardian-angelship, is that estimate given in Jesus' work for them. "For (gar) The Son of Man is come to save that which was lost." Both children

<sup>[\*</sup>Targum Jonathan, en locis; Eisenmenger, Neuentdecktes Tudenthum.]

<sup>[†</sup>This verse is wanting in B. L. I. Sin., and is, hence, omitted by Lachmann and Tischendorf. But it is found in C. G., and is retained by Alford, Meyer and Lange. It is required by the connection here, as where it was repeated by Jesus at a later day.]

and believers were lost ones in the profoundest meaning of that word.\* They needed a Saviour from sin. Jesus came as such. And they, hence, are worth all that it cost Him to save them.

And for their salvation it is, that He, as The Son of Man, had come. And His illustration of the man seeking the one lost sheep of the hundred represent the salvation of those persons as one of the chief objects of His coming. It is very plain that Jesus refers not primarily to the persons. For all, not merely one in every hundred, have gone astray. What else is it but the cosmos which they inhabit, the one world in the flock of worlds which has wandered (planeethee) from its true place in "the Kingdom of the Heavens?" This gives a majestic grandeur to the mission of Jesus. He was not willing that the least of the orbs should perish. And so He came to restore this world to its true place: a diminutive orb compared with many of the vast worlds of Jehovah's empire, and yet just as indispensable in its place as are the mightiest of them in their places. And greater, perhaps, than them all in this, that here was redemption, the mightiest work of Jehovah, effected. Here alone, so far as we know, was the glorious display of the harmony of justice and mercy in the accomplishment of that work. And in the finding of this world, in its redemption, is a gladness to The Creator, over it, more complete than over those glorious orbs which never wandered from their place.

But its redemption and restoration include all of its inhabitants, except such as wilfully and persistently reject the proclamation of peace. Such continue

<sup>[\*</sup>The term, to apoloolas, the lost, includes in it all the effects of the apostacy.]

with Satan, and share in his fate. But all infants, and all adults who by faith become little ones, share in the world's restoration. Though myriads die in infancy, and myriads of believers die at all ages and places, yet not one of them will be overlooked or lost. For, as it is not the will of the man to lose the one wandering sheep, so (outoos), it is not the will of your Father in Heaven that one of these little ones should

perish (apoleetai).

From offenses committed against "the little ones" to tempt them to sin, and in speaking of which He uses the verb, skandalizoo, to place a stumbling block, in the way, Jesus passes to offenses which might be committed without any such intention, viz: offenses done against or in the presence of one believer. And here Jesus uses the verb, hamartanoo, sin. Now, in no case can known sin be tolerated, or allowed to continue in God's Assembly. It must be put away. And Jesus gives specific directions how, in the case of private sins, one must act, so as to have the sin removed. For removed it must be: for if not, the relationship itself between Jesus and that particular church must cease. And further, it is a most significant fact, that the directions He here gives (vs. 15-21, Matt. xviii,) comprise the whole of the rules which He Himself gave for the discipline of His Church. And for those who are vitally united to Him, it is all-perfect, and all-sufficient. So it is all that is needed. And beyond this, and the few rules which The Spirit gave through the Apostles, any and all rules for church discipline rest only upon, and are worth no more than, the weight of mere human authority.

The first step. The offended one must not publicly proclaim the sin. This might irritate, harden, alien-

ate; but it could do no good. But he must go in the spirit of brotherly love, and in the name of the Master, and tell the brother his sin alone—an act requiring great lowliness of mind, and high moral courage. If the brother listen, and put away the sin, he, who otherwise might have been lost, both as to himself and to the Church, has been gained to it, and to the one who has gained him. A thus gained brother can never forget such kindness.

The second step. If persuasion fails, the offended one must take one or two brethren to a private interview. Such a step indicates, (a), that the judgment of God is commencing; (b), that the matter, if not stopped here, must go further; and, (c), that if the brother will not hear, and the matter must go before the church, for a judicial examination, these must appear against the offender, that by them as witnesses (Deut. xix, 15), every word, that is, the whole

matter, may be rightly established.

Third step. If the second step has failed, then the whole matter must be told to the Church. That is to the whole particular body to which the offender belongs, as is clear from vs. 19, 20 (Matt. xviii). This gives a terrible solemnity to the subject. The person is under the judicial action of God. And if he will not hear the Church's word, nothing remains but excommunication. And this is right. He has resisted the Church itself. He is a wilful and wicked opposer. By his position he is undermining its doctrines, principles, or holy life. Truth, honor, the cause of God, and loving faithfulness to the offender, all demand that he should not be allowed any longer in its communion. "Let him be unto thee," i. e., to each one of the Church, "as a heathen and a publican." That is, as

one no longer belonging to the fellowship. But, at the same time, let him be one to be sought after, and, if possible, saved. For the mission of salvation is for the heathen and publicans. And Jesus assures His followers that both their binding and loosing on earth should be ratified in Heaven.

Here, for the first time, in this talk, Jesus uses the plural personal pronoun, "ye." But there is no intimation of any change of idea. And no sound criticism can say that since in the preceding verses Jesus used the singular personal pronouns, "thee" and "they," representatively, He did so here. It is not "ye," the Apostles as such, but "ye," as the representatives of the Church, yet to be, as a whole; as in the "they," it was they as representatives of individual members. Nor could Jesus well use other terms in speaking, as He did, of the Church as an existing and visible institution, when it was not yet founded, and could only be addressed through those then representing it. For surely it is the same subject in verse 18 that is in verses 17, 19, 20. And there it is the Church in its members, or as a whole. To deny this, is to deny that Jesus is here giving principles for the guidance of the visible organization. To accept this, is to recognize that the binding and loosing belongs to the body as a whole, and is not a power conferred upon any officers of it. And this power is spoken of, not as a gift to be conferred upon the Church after its organization, but as a recognizedly essential something which is organically inherent in it as an institution. It is as fundamental to its very existence, whether ever exercised or not, as is members. It, hence, must not be confounded with the keys promised to Peter. That was to be a gift in the then future, to him personally.

It was the keys, not of the Church, but of "the Kingdom of the Heavens." And while, what is bound or loosed by the Church upon earth is ratified in the Heaven (too ouranoo), that which Peter was to bind or loose was to be bound or loosed in the Heavens, (tois ouranois). And I am loath to believe that Matthew, who, while writing under the inspiration of The Spirit, gives us both statements, should have used terms so unlike, when he intended by those terms to indicate

to us the same thing.

Having spoken of the power of the Church, Jesus closes with two very precious words, both of which are quoted constantly, and one of them, perhaps, more frequently than any other word that ever came from His sacred lips: "Again, verily, I say unto you, that if two of you shall voice in unison (Grk.) on earth as touching anything that they shall ask, it shall be done for them of My Father which is in the Heavens." singular promise, and of large extent. The very smallest number that can form a fellowship, individual believers, and without any permanent organization, that shall in heart agree upon any subject—a unison which could only be wrought by The Spirit—, that shall in prayer ask for anything in Jesus' name, shall have that thing done for them by God. "For"—and this is the ground of the assurance—"where two or three are gathered together in My name, there am I in the midst of them"—to hear, direct, and bestow power, grace and blessing. And this word shows, among other things, that the Divine powers bestowed are vested, not in any visible Church organization, but in, and only in those members who are organically united to Jesus, and with or in whom The Spirit dwells.

The implication in Jesus' word about personal of-

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fenses is that the offended should forgive the offender. Jesus had spoken of a single offense. But His remarks had awakened in Peter's mind the query, "How often must I forgive a brother who sins against me? Should he sin seven times, must I forgive him every time?"

"Yes," replied Jesus, "If he sins against you seventy times seven, that is four hundred and ninety times, forgive him as often. And this in effect is the spirit of forgiveness, and is of perpetual obligation. There is no end to the times when one must forgive an offending brother. And this great principle He illustrated by a parable. In the great parables about the Kingdom which He had already given, He had likened "the Kingdom of the Heavens" to one thing and another, and to one kind of a person and another. Here, He likened it to a human king, making a reckoning with His servants. One was brought who owed an enormous sum. Unable to meet it, the command was to sell himself and family, and all his property, to obtain money for the payment. The debtor pleaded time. And the king moved with compassion gave him a full release from the debt. But the man soon after found a fellow-servant who owed him \$17.00, and seized him by the throat, demanding instant and full payment. He used the same entreaty with him that he (the creditor) had used with the king. But he, instead of regarding it, thrust him into prison until the debt should be paid. His fellow-servants, grieved at his conduct, reported the facts to the king. He then had him brought before him, called him a wicked (because hard-hearted,) servant, told him that he had forgiven his great debt, out of compassion, and at his (the man's) entreaty; and then told him that he should have

shown to his fellow-servant the mercy that had been shown to him. Thereupon he recalled his release, and delivered him to the tormentors till he should pay all the debt. So clear is the meaning of the parable, that no remarks could make it plainer. Our feelings and actions towards our brother spring from our new relation to God. He has forgiven us an incalculable debt. Compared with it any and all sins against us by a brother are infinitely small, in either amount or degree. God's forgivenesses are upon us. Hence, forgivenesses should be in us. To be hard-hearted and unrelenting, then, against an offending brother, involves one in great guilt, for it shows great unlikeness to God, positive wickedness, and the absence of all mercy. Such a one must be delivered over to the tormentor: "So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Thus closed this great lesson in the private instruction of the Twelve—Jesus' last recorded one to them in Galilee. From now, about October 1st, they disappear from view until in November when Jesus said His farewell to Galilee. Doubtless, they attended the Feast of Tabernacles, and were witnesses of all that occurred there. But whether in Galilee or Jerusalem, they, as they looked at their Great Master, and saw His deportment under the manifold injuries received, could not help constantly recurring to His great words concerning the forgiveness of injuries and sins.

After this talk with the Twelve, Jesus seems to have remained quietly at His mother's home. He was always a lonely Man. But never more lonely than now. Galilee was being closed against Him. His

mother could enter but a little into His thoughts and feelings. Nor could the Twelve—especially since His astounding revelations about His sufferings and death. They did not seem to comprehend them at all. And His brothers who loved Him, believed not in Him as The Messiah: and among these was James, who afterwards became an early martyr in His cause. But at this time He could say, I am a stranger to My brothers, and an alien to My mother's children. He had no one to talk to save His Father in Heaven. And in fellowship with Him, doubtless, He spent the time, until His brothers' talk with Him again brings Him into our sight.

The Feast of Tabernacles (a brief description of which we give in the next section,) was near. Already the pilgrims were going up to the city, to be there long enough beforehand to make all needed preparations as to the sacrifices, and as to the booths in which they were to live during the entire Festival.

Jesus had been absent from both the Passover and Pentecost. This was the last great legal Feast of the Festival year; and He had yet given no intimation of going up to it. This troubled His brothers. They had never understood His course, nor Himself. They did not understand Him now. He and they lived, personally, in highest harmony and brotherly love. Twice before they had interfered with Him in His work. But those actions were prompted by brotherly regard. And the scene then, as now, shows the genuine familiarity of His family life. But now both motive and manner are very different. The brothers had, evidently, consulted together; and now they approached Jesus in no amiable mood. Their manner was brusk. Their

tones were sharp, and almost taunting. Their words were harsh and unpleasant. The very first one was an unqualified imperative: "depart hence" (i. e., from Galilee), "and go into Judæa." Their reason was, "in order that (hina) thy disciples, all of them, may gaze (theooreesoosi) upon Thy works." And their argument was, "no one does in secret some special thing (ti), and He at the same time seeks in or by it to play a public part." In all this they implied more than they expressed. If your claims are well-founded, they should be recognized. This can be done nationally, only at Jerusalem, the center of the Theocracy. There, show the glory of your works. Then the heads of the nation can see. Then they will believe and receive you. You contemplate and propose some special thing as the one great object of your life. You seek, also (kai zeetei), publicity. But your conduct is self-contradictory. You do the "works." For their ei implies not a question as to the works being actually done, but as to His doing them in obscure places while He wished to become well-known. Now come out openly, and do them where all can see them: "show Thyself to the world," i. e., the Jewish world, which would be at Jerusalem during the coming Feast.

Their motives were friendly, but worldly. They looked at Him after a worldly fashion. They were ignorant of the motives and aims of His mission; and, also, of the facts. They did not know, apparently, of His proffer of Himself as The Messiah to, and His rejection by, the heads of the nation, and of their malignity against Him. Nor did they know that His mission as The Messiah had, for the time, actually closed. But their urgency could not lead Him to act unbid-

den. Nor did their temptation to act in a worldly way make on Him the least impression. So He gave them an answer in which gentleness and severity are mingled: gentleness, because they were His brothers, as seen in His condescending to justify His course in refusing a request which He had meekly received; and severity, because of their unbelief, as seen in His words which showed them that, to the life by which He was actuated, and to the region in which He dwelt, they were wholly strangers. "My appointed season" (kairos, Matt. viii, 29; Mk. i, 15; xii, 2), i.e., the time appointed for this showing by Him by whom all My steps are directed, "has not yet come." They wished Him to show Himself as The Messiah to the world. This, in their sense of the terms, He could not do at all. Nor would He go to Jerusalem to precipitate matters so as to at once accomplish the object of His life. In the true and sublime sense of showing, whether amid the glad Hozannas of the triumphal entry into the city, or amid the scoffs and jeers of the cross, He would show Himself to the world. But it must be only at the appointed season. "But as for you, your time is always ready." You seek and do whatever is in your heart, at any time, and without any reference to any higher will. Hence, any time suits you. But your time is not My time. I cannot act in it, nor at your dictation, but only as and when My Father directs. And He then said a word, most painful to Him, most stunning to them, and which showed them how wide the separation between Him and them. "The world that lieth in the Wicked One cannot hate you: for you and it are in harmony. You will always get a friendly reception from it. But it hates Me, because I testify of it that its works are

evil—a word which would show them among many things, the utter impossibility of any accomplishment of their desires for His worldly success. He could therefore very properly close the talk with His next word: "go ye up with the pilgrim bands to this Feast, to take part in its celebration. I go not\* up to this Feast, either with the companies, or to join in its celebration, or to give that manifestation which you want Me to give. The emphasis is not on the act, but the object of going up. This intention remained unchanged. And there is no more difficulty here, in His subsequent going to the city, and His words there, after this word, than in His turning the water into wine after His word to His mother. All that He told His brothers was fact. It was not for them to know what were His intentions. And He, who was ever guided by His Father, may not as yet have received His will in the matter. Hence, He could honestly say that He would not yet go up to this Feast, because that His time was not yet filled up (pepleerootai), the same verb which He used when introducing His public

ministry in Galilee (Mk. i, 15).

Having said this, He abode still in Galilee. His brothers went up to the Feast, accompanied or followed by the Twelve (Jn. ix, 2). And when the Feast was more than half over, Jesus went up to the city, not as He had gone the last time, as a pilgrim, much less as at the first time in all the greatness of His opening Messiahship, when He cleansed the Temple, but

<sup>[\*</sup>T. R. and many of the best Mss have oupo, not yet. But Cod. Sin., and many others among the best ones, have ouk, not. This is the reading adopted by most scholars, and seems the true one.]

as it were (hoos) "in secret" (incognito), and alone. His going had no festival character; and was, perhaps, along an unfrequented route. And the musings of His great heart on that lonely journey were too sacred to be penned. They were a secret between Him and His Father in Heaven: and profane must be that hand that would dare to even try to life the veil.

## SECTION XII.

## JESUS' NINTH CIRCUIT FROM CAPERNAUM.

Incidents: Discussion about Jesus'coming to the Feast—He reaches Jerusalem—Teaches—Collision with Sanhedrists—With Pharisees—Heals a blind man—Discourses.

Place: Jerusalem.

Time: Oct. 14-18, 20-31, A. D. 29.

John vii, 11-53; viii, 1, 12-59; ix-x, 1-21.

Jn.vii, 11-13. Then the Jews sought Him at the Feast, and said, Where is He?

And there was much murmuring among the people (in the crowds, en tois ochlois,) concerning Him: some said, He is a good man; others said, Nay, but He deceiveth (leads astray, R. V.,) the people. Howbeit, no man spoke openly of Him, for fear of the Jews.

Wednesday, Oct. 14, vs. 14-32. \ \ \text{it was now, R. V.,} \ \ \text{the midst of the feast, Jesus went up into the Temple, and taught.}

And (therefore, oun,) the Jews marvelled, saying, How knoweth this Man letters, having never learned?

Jesus (therefore, oun,) answered them, and said, My teaching (didachee) is not Mine, but His that sent Me. If any man will (willeth, thelee,) to do His will,

he shall know of the teaching whether it be of God, or whether I speak of (from, apo,) Myself. He that speaketh of (from) himself seeketh his own glory: but He that seeketh the glory of Him that sent Him, the same is true, and no unrighteousness is in Him.

Did not Moses give you the law? and yet none of you keepeth (doeth, poiei,) the law. Why go ye about

(seek ye, R. V.,) to kill Me?

The crowd, strangers in the city, speak.

The people (crowd, ochlos,) answered and said, Thou hast a demon: who goeth about (seeketh, R. V.,) to kill Thee?

Jesus answered and said unto them, I (did, R. V.,) have done one work, and ye all marvel. Moses gave unto you therefore (for this cause hath Moses given you, R.V.,) circumcision, (not because that it is of Moses, but of the fathers;) and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should (may, R. V.,) not be broken (without breaking the law of Moses), are ye angry at Me, because I have made a man every whit whole on the Sabbath day (Jn. v, 8)? Judge not according to appearance, but judge righteous judgment.

Therefore (oun) said some of them of Jerusalem,
A word from some of the citizens of Jerusalem.

Is not this He whom they seek to kill? And, lo, He speaketh boldly (openly, R. V.,) and they say nothing unto Him. Do (can it be that, R. V.,) the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when the (ho) Christ cometh, no man knoweth whence He is.

Jesus' reply to them. } Jesus therefore (oun) cried in the Temple, teaching and saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not. I know Him; for I am from Him, and He hath sent Me.

They sought therefore (oun) to take Him: but no man laid hands on Him, because His hour was not yet

come.

And many of the people believed on Him, and said, When The (Ho) Christ cometh (shall come, elthee), will He do more signs (semeia) than these which this Man hath done?

Thursday, Oct. 15th. Officers sent from the Sanhedrim to arrest Jesus. Vs. 32-36.

The Pharisees heard the multitude (crowd, ochlou,) murmuring such (these, R. V.,) things concerning Him: and the chief priests and Pharisees sent officers (hupeeretas, officers of the Sanhedrim, to take Him.

Jesus' words to described a little while am I with you, and the officers.

Jesus therefore (oun) said, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me; and where I

am, ye cannot come.

The discussion of the Jews.

The Jews therefore said among themselves, Whither will He (this Man, R. V.,) go that we shall not find Him? Will He go unto the Dispersion among (of) the Greeks, and teach the Greeks (Helleenas)? What is this word that He said, Ye shall seek Me, and shall not find Me: and where I am, ye cannot come?

First day of the week (not the Jewish Sabbath), Oct. 18th. One of Jesus' great-est words. Vs. 37-53.

In the last day, the great day of the Feast, (Lev. xxiii, 36,) Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly\* shall

flow rivers of living water.

The historian's But this spake He of The Spirit, explanatory word should receive: for the Holy Spirit was not yet given; because Jesus was not yet glorified.

Discussion of the people therefore hearing these words (akousantes toon logoon,) said, Of a truth this is the Prophet.

Others said, This is The Christ.

But some said, Shall (doth, R. V.,) The (ho) Christ come out of Galilee? Hath not the Scripture said that The (ho) Christ cometh of the seed of David (Ps.lxxxix, 3, 4; cxxxii, 11; Jer. xxiii, 5, &c.), and from Bethlehem (Mic. v, 1, 2), the village (koomees) where David was (1 Sam. xvi, 1, 4)?

Therefore (oun) there was a division among the people (in the crowd, en too ochloo,) because of Him. And some of them would have taken Him; but no

man laid hands on Him.

The officers return without the prisoner, and report. Agitation in the Sanhedrim.

The officers therefore came to the chief priests and Pharisees.

<sup>[\*</sup>Koilia, belly, tropically means, in Hellenistic usage, the inner man, the heart. In the Sept., koilia and kardia, heart, are used interchangably.

And they said unto them, Why have ye not brought Him?

The officers answered, Never man spake (so spake,

R. V.,) like this Man.

The Pharisees therefore answered them, Are ye also deceived (peplaneesthe, led astray)? Hath any of the rulers, or any of the Pharisees believed on Him? But this people (crowd), which knoweth not the law, are cursed (accursed, R. V.).

Nicodemus saith unto them (he that came to Jesus by night (to Him before, R. V.,) being one of them), Doth our law judge a man, before (except, R. V.,) it first hear (from, para,) him, and know what he doeth?

They answered and said unto him, Art thou also of Galilee? Search and look: for (search, and see that,

R. V.,) out of Galilee ariseth no prophet.

And every man went unto his own house: but Je sus went unto the Mount of Olives.

Monday, Oct. 19th, Jesus again in the Temple. Discussion with the Pharisees. Jn. viii,12-20.

And early in the morning He came again into the Temple, and all the people came viii,12-20.

unto Him; and He sat

down, and taught them.

Again therefore spake Jesus unto them, saying, I am the Light of the world: he that followeth Me shall not walk in the (tee) darkness, but shall have the light of life.

The Pharisees therefore said unto Him, Thou bear-

est witness of Thyself; Thy witness is not true.

Jesus answered and said unto them, Though I bear witness of Myself, My witness is true: for I know whence I came, and whither I go; but ye know not whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, My judge ment is true: for I am not alone, but I and The Father that sent Me. It is also written in your law, that the testimony of two men is true. I am one that beareth witness of Myself, and The Father that sent Me beareth witness of Me.

Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father: if ye had known Me, ye should have known My Father also.

These words spoke Jesus in the Treasury, as He taught in the Temple: and no man laid hands on Him; for His hour was not yet come.

sus again in the Temple. Discussion with the Jews. Vs. 21-59.

Tuesday, Oct. 20th. Jesus again unto them, iscussion with the Jews.

Therefore (oun) said Jesus again unto them, I go My way, and yes shall seek Me, and shall die in your sins: whither

I go, ye cannot come.

The Jews therefore said, Will He kill Himself? be-

cause He saith, Whither I go ye cannot come.

And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if (except, R. V.,) ye believe not that I am He ye shall die in your sins.

Then said they unto Him, Who art Thou?

Jesus said unto them, Even the same that I said (that which also I have spoken, R. V.,) unto you from the beginning. I have many things to say and to judge concerning you: but He that sent Me is true;

and I speak to the world these things which I have heard from Him.

They understood (perceived, R. V.,) not that He

spake to them of The Father.

Jesus therefore (oun) said, When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of (from, apo,) Myself; but as The Father hath taught Me, I do these things. And He that sent Me is with Me; The Father hath not left Me alone; for I do always those things that please (are pleasing to) Him.

A result of the discussion: As the spake these things, many believed on Him.

As the spake these things, many believed on Him.

Jesus' words to them.
A discussion with them follows. The results.

Then said Jesus to those Jews which had believed on Him, If ye continue (abide, meineete,) in My word, then are ye My disciples indeed; and ye shall know the

truth, and the truth shall make you free.

They answered Him, We be Abraham's seed, and were never (have never yet been, R. V.,) in bondage to any man: how sayest Thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever (every one, R. V.,) that committeth sin is the servant (slave, doulos,) of sin. And the servant (slave) abideth not in the house forever: The Son abideth ever. And if (if therefore, ean oun,) The Son shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed: but ye seek to kill Me because My word hath no place (has not free course, R. V.,) in you. I speak that (the things, ha,) which I have seen with My Father: and ye do that (the things, ha,) which ye have seen with your father.

They answered and said unto Him, Abraham is our father.

Jesus saith unto them, If ye were (are, este,) the children of Abraham, ye would do the works of Abraham. But now ye seek to kill Me, a Man which hath told you the truth that I have heard from God: this did not Abraham. Ye do the deeds (erga, works,) of your father.

They said unto Him, We were not born of fornica-

tion: we have one Father, God.

Jesus said unto them, If God were your Father, ye would love Me: for I came forth and came from God; neither came I of (apo, from,) Myself, but He sent Me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil (tou diabolou), and the lusts of your father ye will (it is your will to) do. He was a murderer (manslayer, anthropoktonos,) from the beginning, and stood (esteeken) not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. But (de) because I tell the truth, ye believe Me not, Which of you convicteth (elegchei) Me of sin? If I say the truth, why do ye not believe Me? He that is of God heareth the words of God: ye hear them not, because ye are not of God.

The Jews take up the discussion. Results.

The Jews answered and said unto Him, Say we not well that Thou art a Samar-

itan, and hast a demon (daimonion)?

Jesus answered, I have not a demon (daimonion); but I honor My Father, and ye dishonor Me. But (de) I seek not Mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you,

If a man keep My word, he shall never see death.

The Jews said unto Him, Now we know that Thou hast a demon. Abraham is dead, and the prophets; and Thou sayest, If a man keep My word he shall never taste of death. Art Thou greater than our Father Abraham, which is dead? and the prophets are

dead: whom makest Thou Thyselt?

Jesus answered, It I honor Myself, My honor is nothing: it is My Father that honoreth Me; of whom ye say that He is your God: and (kai) ye have not known Him: but I know Him: and if I should say, I know Him not, I shall (should, R. V.,) be a liar like unto you: but I know Him, and keep His word. Your father Abraham rejoiced to see My day; and he saw it, and was glad.

Then said the Jews unto Him, Thou art not yet

fifty years old, and hast Thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was (born, genesthai,) I am.

Then they took up stones to cast at Him.

But Jesus hid Himself; and going through the midst of them, went out of the Temple.\*

Sabbath (Jewish), Oct. 24th. Jesus heals a blind man: His twenty-seventh recorded miracle. Results. Jn.ix,1-41; x,1-21

And as He passed by, He saw a man which was blind from his birth.

asked Him, saying, Master (Rabbi), who did sin, this man or his parents, that he was (should be) born blind?

<sup>[\*</sup>The last word, "passing,&c.," T. R., is wanting in Cod. Sin. Vat., and other Mss., is omitted by Meyer, Godet, Lange, and also in the R. V. It seems to have crept in from a marginal gloss.]

Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. I\* must work the works of Him that sent Me (us, heemas,) while it is day: the night cometh when no man can work. As long as I am in the world, I am the Light of the world.

When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation,

Sent).

He went his way therefore, and washed, and came

seeing.

The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, It is he.

Others said, Nay, but he is like him.

He said, I am he.

They said therefore unto him, How then were thine

eyes opened?

He answered, The (ho) man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

They said unto him, Where is He?

He said, I know not.

The healed man brought before the Sanhedrim. Vs. 13-34. They brought that aforetime was blind.

<sup>[\*</sup>Cod. Sin. and Vat. have heemas, we. Adopted by Tischendorf, Meyer, Lange, Luthardt. The Peschits and Itala have ego, same as T. R.]

Again therefore (oun) the Pharisees also asked him how he had received his sight.

He said unto them, He put clay upon my eyes, and

I washed, and do see.

Now it was the Sabbath on the day when Jesus made the clay, and opened his eyes. Therefore said some of the Pharisees, This man is not of (from, para,) God, because He keepeth not the Sabbath day.

Others said, How can a man that is a sinner do

such signs (seemeia)?

And there was a division among them.

They say therefore (oun) to the blind man again, What sayest thow of him, that he hath opened thine eyes?

He said, He is a prophet.

The Jews therefore (oun) did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying,

Is this your son who ye say was born blind? how then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes we know not: he is of age; ask him: he shall speak for himself.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him.

Therefore they a second time (deuteron) called the man that was blind, and said unto him, Give glory to

God (doxan Too Theoo): we know that this man is a sinner.

He therefore (oun) answered and said, Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

They said therefore unto him, What did He to

thee? how opened He thine eyes?

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye (would ye, R. V., thelete, will ye to,) also become His disciples?

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: but as for this man, we know

not whence He is.

The man answered and said unto them, Why in this (en touto) is a wonderful thing (thaumaston), that ye know not whence He is, and yet He hath opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began it was never heard that any one opened the eyes of one that was born blind. If this Man were not of (from, para,) God, He could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?

He was excommunicated. And they cast Him out (i. e., excommunicated him.)

Jesus finds him. Results. } Jesus heard that they had cast him out; and finding (euroon) him, He said unto him, Dost thou believe on the Son of God?

He answered and said, And who is He, Lord, that I might (may) believe on Him?

Jesus said unto him, Thou hast both seen Him, and

He it is that talketh with thee.

And he said, Lord, I believe. And he worshipped Him.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that

they which see might become blind.

Those of the Pharisees which were with Him heard these words, and they said unto Him, Are we blind also?

Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see; therefore your sin remaineth.

Jesus makes known to the Pharisees His shepherd character and care. His nine-teenth parable

Verily, verily, I say unto you, He that entereth not by the door into the fold of the teenth parable.

| sheep, but climbeth up

some other way, the same is a thief and a robber. But He that entereth in by the door is the Shepherd of the sheep. To Him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth all His own (ta idia panta), He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them; but they understood not what things they were which He spake

unto them.

Therefore (oun) said Jesus unto them again, Verily,

verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not, but for to (that he may, R, V.,) steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth His life for the sheep. But he that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth (seizeth, harpasei,) them, and scattereth them. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good Shepherd; and I know My own (ta ema), and My own know Me, even as The Father knoweth Me, and I know The Father; and I lay down My life for the sheep.

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be (and they shall become, R. V.,) one

flock (poimnee), and one Shepherd.

Therefore doth My Father love Me, because I lay down My life, that I may take it again. No one (oudeis) taketh it from Me, but I lay it down of (from, apo,) Myself. I have authority (exousian) to lay it down, and I have authority (exousian) to take it again. This commandment I received from My Father.

There was a division again among the Jews for (dia, on account of,) these words. And many of them said, He hath a demon (daimonion), and is mad; why hear ye Him. Others said, These are not the words

of one possessed with a demon. Can a demon open they eyes of the blind?

This, His ninth, was Jesus' last circuit in Galilee. It included a visit to Jerusalem, the first one for many months. And there occurred most of the incidents of this section.

These occurred in connection with the Feast of Tab. ernacles, called here, as in the Maccabees and Josephus, skeenopeegia, the pitching of tents. This was the third and closing annual festival of the Jewish sacred year. It, and the Great Day of Atonement\*—the only day of national humiliation commanded in the Mosaic ritual —both fell in the month Tisri (our October), the latter kept on the 10th, answering that year to our October 6th, and the former from the 15th to 22d, answering to October 11-18. The object of the latter was national humiliation, confession, atonement and forgiveness. That of the former was "to rejoice before The Lord." And it may have followed so closely upon the former in order that this rejoicing might rest upon a sense of free pardon from guilt. It was distinguished above all the Feasts as the season of special national rejoicing; so much so as to be preeminently "the Festival." Such, however, had been the decay of inward piety, that the Feast had fallen with many into a mere merry-making time. The boisterousness, hilarious banquetings, gay processions, and the sacred dance, in which men participated, and which took place nightly around the two great candelabras which stood in the Court of the Women, and

<sup>\* [\*</sup>The laws regulating it are found in Lev. xvi; xxiii,26-32; Num. xxix, 7-11.]

which was accompanied with music and singing, and was prolonged to daylight,\* led Plutarch to regard the Feast as in honor of Bacchus, and the people as Bac-

chanals.+

It was celebrated after all the crops had been gathered, as Pentecost was observed when the crops were ripe, and the Passover when they were green. It was, hence, called the Feast of Ingatherings, and was the national thanksgiving for the harvests. But its special significance was as the national commemoration of, (a), the time when their forefathers dwelt in tents during the wilderness journey, and were miraculously supplied with manna from Heaven and water from the rock—and, hence, it was called the Feast of Tabernacles--and, (b), of the fulfillment of the promise in their settlement in Canaan, and in the establishment, of the Temple at Jerusalem, as the center of national worship. And these two facts are especially the reasons why this Feast was kept with such unusual observance at the dedication of the Temple built by Solomon, on the occasion of its rebuilding by Ezra, and on the occasion of its repairing and cleansing by Maccabees. #

During the first seven days of the Feast, citizens and pilgrims alike dwelt in booths. These, made wholly from the branches of the olive, palm, myrtle, and other trees of thick foliage, and put up upon the roofs, in the gardens, streets, open places in the city, and all around on the neighboring hills, gave the city

<sup>[\*</sup>Maimonides |

<sup>[†</sup>Symposiacs, 4, 6.]

<sup>[‡1</sup> Kg viii, 2, 65; Neh. viii, 13-18; 2 Macc. x, 5-8..... The laws respecting its observance are found in Ex. xxiii, 16; Lev. xxiii, 34, 36, 39-43; Num. xxix, 12-38; Deut. xvi, 13-15; xx i, 10-13.]

and environs a most picturesque appearance. Every one, too, provided himself with a lulub, a myrtle and a willow branch tied together, with a palm branch between them, which was made fresh every morning, before he left the booth, and which was carried constantly in the hand. And to recall the luminous cloud which lighted the camp in the desert by night, four large lamps were placed upon two lofty stands, erected in the Court of the Women. These lamps, kept burning all night, illuminated the vast Temple buildings, and the city as well. And this light, with the glare of torches and the lights shining from the thousands of booths, made a most striking spectacle at night, as the lulubs, booths, and grand processions did by day.

the lulubs, booths, and grand processions did by day.

The city of high solemnities now put on its most festive character. The weather was all that could be desired. The fierce heats of summer had given way to the delicious atmosphere of early Fall. The days were perfection, the nights such as to make sleeping in the booths most enjoyable. The Fall flowers, ladening the balmy air with their fragrance, and arrayed in all their beauty, were vying with the tinting on the foliage of the trees to attract the eye, and lead people to forget the summer glories. And the fruits of the earth in the greatest abundance and variety were in all parts of the city, tempting the palate by their luscious-

ness of taste and appearance.

Nor in vain. For thousands upon thousands of Jews were in the city from all parts of the habitable globe, to enjoy the fruits as well as the Feast. No other Feast drew so many to the city. The harvests had all been gathered in, and the people could rest free from anxiety. Galilee, Peræa and Judæa poured in their teeming populations. These met on the

streets their co-religionists coming from as far north as the Danube and the Crimea, from the west as far as Spain, from the south as far as Africa, and from the east as far as Persia and Medea. The Jews from Rome, Alexandria, and other great cities were there in crowds. And with all their varieties of culture, dress and complexion, the cast of countenance strongly told that all were Jews, and the gladness on every face told that all had come to have a joyous time. Of them there were thousands who had been often there. But intermingled with them were thousands who found the most cherished dreams of life from childhood realized, as for the first time their feet "stood within thy walls, O Jerusalem." To them the city, so compactly built, and the whither to which the tribes had gone up for many centuries, was, with its wondrous history and most glorious Sanctuary, as well as was everything connected with the Feast, a scene of wonderment and awe. The priests in their robes, the slowly burning. sacrifices, the blowing of the trumpets, the chanting of the Hallel, and the daily processions to and from Siloam, would keep them all the time almost delirious with joy, and would photograph pictures on the memory which would never be effaced.

This was the Feast which was the occasion of Jesus' visit to the city at this time. He took not, did not go to take, any part in it. Nor did He reach the city until the first part of it was over. At the first He was expected, and by the Sanhedrists sought, with the inquiry, "Where is He?" And with the crowds, both citizens and pilgrims—for far and wide He was known—His name was tossed to and fro between insult and approval. "He is a good Man," said some. "Nay," said others, "He deceiveth the people"—an

expression, not as much of a conviction, as of a servile repeating of what the heads of the nation had said. For they, as well as those who were favorably disposed, felt their pressure. And both expressed what they did in "murmurs," i. e., in whispers and undertones, with baited breath, and with an eye on the rulers in whom they stood in so much dread. But this excitement had calmed. And, apparently, Jesus had been forgotten in the hourly fresh excitement of the Festival, when He suddenly appeared in the Temple, after the middle of the Feast, and began to teach. And this He could do, as the authorities not expecting Him, had not arranged for His arrest.

It is, perhaps, impossible to divide correctly John's narrative of the events connected with this stay in Jerusalem, into the different days to which it belongs. With great diffidence and hesitancy we venture the following: Jesus appears suddenly in the Temple in the middle of the Feast. As He would not travel on the Sabbath, He, probably, left Capernaum on the first day of the week (our Lord's Day), and reached the city Tuesday, Oct. 13th. On Wednesday, Oct. 14th, occurred what is related in John vii, 14-31. On Thursday, the 15th, the officers were sent to arrest Him; and on that day occurred what we have in John vii, 32-36. Of Friday and Saturday no history is given. On neither day, it would seem, was Jesus in the Temple. Friday was the day of Preparation, and Saturday was the Sabbath—that day spent by Him, doubtless, as it was by all pious Jews. On Sunday, Oct. 18th, the last day of the Feast, and a (but not the weekly,) Sabbath, He went again to the Temple, and there and then occurred what we have in John vii, 37-53. On

Monday, Oct. 19th, occurred what is told in John viii, 12-20; and on Tuesday, the 20th, what is given in John viii, 20-59. No record is given of the following days until the next weekly Sabbath, Oct. 24th. And on that day occurred what John has told in chapters ix and x, 1-21. Then on the next day, Oct. 25th, perhaps, Jesus left the city for Capernaum.

He reached the city on Tuesday, Oct. 13th, (A. D. 29.) He had not been there since April, A. D. 28. But the city had not changed. Kedron was still flowing, diffusing fruitfulness. The tombs in the valley of Jehoshaphat were still well kept. Olivet was still covered to the top with many a fruitful spot, and still attracted pilgrims and tourists by its prospects, extending southeast to the waters of the Dead Sea, and beyond, until the eye rested on the blue gray heights of Moab. The city still stood proudly erect in all its greatness, and the Temple in all its glory. And both now were the centers of attraction to the thousands. On Wednesday Jesus appeared in the Temple; and taking His seat in the Porch where the Rabbis taught, He began to teach the crowd that gathered at once to hear Him. It seems to have been composed partly of pilgrims from every quarter, and partly of citizens. The surprise was very great. No one knew whence, when, why or how He had come to the city. And as He went on in His own matchless way, even the Sanhedrists marvelled. Most of them had never seen Him before. They knew that He had never graduated at any of the Rabbinical schools. Their impressions had been gathered from those unfriendly or inimical. They had expected to hear nothing worth hearing. Yet here were streaming forth evidences of

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Part of the Valley of Jehosaphat, and entrance to Jerusalem-

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learning\* of a very high order, and they very loudly

expressed their amazement.

They saw, also, that His remarks were making a deep impression. This they must counteract. They expect to do this by prejudicing the people against Him by the cry of culpable assumption: "How knoweth this one (outos) letters? having never learned (memathee-koos)." That is, He has not graduated in the schools of the Rabbis, nor been licensed. He, hence, has no

authority to teach.

The very form of the remark shows the design of those making it, viz: to prejudice the people. This Jesus saw. And the cavilings He met at once: One to be a teacher must first be a learner. I have been taught; not in your schools, nor by Myself, but by Him who sent Me. I draw not from Myself, i. e., from My own resources. So My doctrine is not Mine, but His who sent Me. How, you ask, are we to know this? If any one wills to do His will (tis thelei to theleema Auton poiein), i. e., so far as that will has been made known in the Scriptures, he will, through his obedience, know whether My teaching is from My own thinking, and is without authority, or whether in origin and authority it is Divine." Then He added a fact which brought Himself necessarily forward. Because of this, He, with genuine and beauteous lowliness, used the third person: "he who speaks from himself seeks his own glory. My life shows whose glory I seek. Hence, I cannot but speak the truth as His Messenger. Nor is any deceitfulness (adikia, want of righteousness, or, wrong moral direction,) in Me.

<sup>[\*</sup>Grammata. This word without the article means this: see Acts xxvi, 24.]

And perfect uprightness in word, and perfect right-cousness in conduct should make Me wholly worthy of credit. You seem to know, keep and teach the law which Moses gave you. And yet you (the Jews, as representing the Sanhedrim,) seek (zeeteite, present continuative, are all the time seeking,) to kill Me." (Jn. v, 16, 18; Matt. xii, 16; Mk. iii, 6). Why? As a law-breaker. And at that very time there was, and had been for over a year, hanging over Him a criminal charge of Sabbath-breaking.

It was a sudden and most unexpected shot. And it hit, perhaps, some of the very men who had sought His life in April, A. D. 28. It completely silenced the Sanhedrists. They dared not speak. They knew

the charge was true.

But Jesus' other hearers were astounded. They had never dreamed of such a dark purpose until now. Jesus, in showing that He knew it, brought it to light. It was a direct charge against the heads of the nation. To the people generally, outside of Jerusalem, and to the pilgrims especially, the charge seemed incredible. They could not believe that any one was seeking Jesus' life. They could account for His, to them, foundationless surmise, only on the supposition that He had a demon which filled Him with gloomy notions and suspicions, made Him melancholy, and plagued Him by making Him believe that people wanted to kill Him: "Thou hast a demon: who seeks to kill Thee?"

To them, thus taking up the Jews' cause, Jesus gave an answer which included all present: "I have done one, i.e., only one, work and ye all are horrified"—for no less can the verb, ethaumazen, marvel, signify here. "Moses gave you the law. And it, in the eyes

of you Jews, is a most sacred thing. He also gave you circumcision, a rite which he found in existence, and which is no part of the law. Yet before this ordinance the Sabbath law has to give way. For, not to violate the law regulating this rite, you on the Sabbath day circumcise a man. Thus, the command to circumcise has made you, unless you recognize the Divine principle that the Sabbath must be subordinate to the higher interests of man, a nation of transgressors of the Sabbath. Why, then, if ye allow a man to receive circumcision on the Sabbath, that the law of Moses be not broken, and are not angry at him, are ye angry at Me, because I, on that day, made a man every whit whole? Judge not according to appearance, but judge the (teen) righteous judgment."

Jesus referred to the cure which He had wrought upon the impotent man, April, A. D. 28, eighteen months before, and which had led to His arrest. And this word shows, as also the transition from this to the next part of His remarks, that the bitter hostility of the Jews against Him had been kept glowing like a live

coal, in their hearts ever since.

Some of the citizens present, to whom the facts of the man's cure, Jesus' arrest, and conditional release, and the rulers' seeking to kill Him, were known, were astonished at Jesus' boldness, and seem to have had some admiration for it: "Is not this He whom they seek to kill? But, see, He speaks boldly, and they say nothing to Him. Do the rulers know, indeed (aleethoos), that He is, indeed (aleethoos), The Christ?" Then suddenly fearing lest they might, by what they had said, compromise themselves with the rulers, they turned right round, and voicing the popular belief that the appearance of The Messiah would be sudden

and unexpected, they exclaimed, "We know whence this one (touton) is: but when The Christ cometh, no one knows whence He is."

After Jesus' last remarks to the crowd, He, still sitting on the Temple Porch, had resumed His teaching. But these remarks, made not to Him, but openly to the crowd, and in His hearing, and the last one a designed disparagement of His Messiahship-in short, by a rough remark, a making of a final settlement of the question—He saw that it was His duty promptly to meet. He stopped His teaching, and, in a loud voice (ekrazen), so that all the crowd might hear, gave, from His own clear consciousness, the facts as to His Person and position: "Ye (both, kai,) know Me, and (kai) whence I am, as to My humanity. Now into My human condition I have not come from Myself. But He sending Me, the Real One (alcethinos) is the whence from which I came. Him you, who claim to be His worshippers, know not. For did you know Him you would admit the genuineness of My claims. But I know Him in My consciousness. For I am from Him essentially, (the phrase implies a community of being), and am sent by Him. Hence, I must have constant communications with Him. He and My mission from Him are as real as I am Myself."

The crowd at once saw His meaning. He recognized His lowly human origin and position. But He declared Himself more than a man, even One coming forth from God, even from the unfathomable depths of eternity, and that had they known God they would have known Him in His Divine origin. It was a positive declaration of His own Divinity, and of their non-true knowledge of God. They had affected to despise Him, and treated Him with contempt. It looked

to them now as if He was treating them with contempt. They were exasperated. They were blind with rage. They sought to seize (piasai, arrest,) Him, and hand Him over to the authorities. But the hour for sacrifice had not yet come. He was under the protecting power of His Father. The evil-minded laid not hands on Him. They were restrained by fear.

Thus closed the labors and excitements of that day, Wednesday, Oct. 14th. Jesus left the Temple unmolested, to spend the night in quiet at Bethany, or upon Mount Olivet. And He may have heard that night, or on the next morning, that His day's work had not been in vain. For His calm majesty and words had so inspired many of the crowd, perhaps, of the pilgrims, that they believed on Him. If He was 'not The Christ He was surely a true man and no deceiver. And they did not believe that The Messiah, when He came, would do more signs (seemeia) than He had done.

Scarcely had these declared their sentiments, than tidings that such things were being murmured (i. e., spoken in undertones), were carried by Sanhedrists present to the Pharisees. They at once were greatly irritated, and took the alarm. Such agitations boded no good. They must be stopped; and could be only by stopping Him. Jesus had given no ground on that day that would be a warrant for His arrest. But He could at any time be re-arrested under the old charge which still stood against Him. The Sanhedrim alone could issue the warrant. This was the chief court. It was composed of men learned, wise, dignified, free from all physical and moral blemish, and who were parents that they might know how to act with tender-

ness and compassion. The High Priest presided, and was called *Nasi*, or Prince. On his right hand sat the Vice President, the Ab-beth-din, or Father of the Council; and on the left the Wise Man, i. e., a most learned doctor of the law. The Council sat in the form of a semi-circle round the President. And at each end of the circle was a scribe, one to register the votes of acquittal, the other, of condemnation. The body met in the stone chamber, which was between the Court of the Gentiles and the inner Court. It met daily. And the proper time of its sessions was during the hours between the morning and the evening sacrifice. To this body, now, the Pharisees and the chief priests-Sadducean in principle, leading members in that body, and now for the first time mentioned in connection with the great conspiracy-made complaint. At their instigation the warrant was re-issued, and Temple bailiffs (hupeeretas) were sent to arrest (piasai) Him, i. e., at the first possible opportunity, and bring Him before the high Court—the beginning of that series of judicial acts which stopped only with His death.

The officers, learning that Jesus had disappeared, sought not to arrest Him on that day. But the next day, Thursday, Oct. 15th, they went to the Temple Porch, and found Him there sitting, and teaching the crowd standing by. Their well-known dress told who they were; and the crowd and Jesus at once divined their object. The crowd gave way, and they came up to Him. He, before they executed the warrant, addressed them in the hearing of the crowd; and His bearing, looks, tones and words made on them such an impression that they did not molest Him. "Yet a little while," He said, "am I with you, and then I go

(hupagoo, indicating a personal act,) unto Him that sent Me." There will be no trouble to take Me when the time is come for Me to go. Until that "while" is ended I am with you, and no arrest can be put upon Me. And when I am gone to My Father ye shall seek for Me in vain. For where I then am, ye cannot come."

These words were an enigma to the Sanhedrists. What they meant they could not imagine, unless that He intended to go to the Dispersion (i. e., the Jews scattered,) among the Greeks, and to teach the Greeks (Helleenoon). Will He, rejected at home, go to the heathen and teach them? A bitterly contemptuous expression. And yet, looking at the word in the light of history, it seems almost like Caiaphas' word, spoken some weeks later, an unconscious prophecy of the grand and future fact.

With this word the history of this day closes. Jesus was not arrested, and went to His quiet retreat, where He remained during Friday, the 16th, and Sat-

urday, the 17th, the Jewish Sabbath day.

The study of these days thus far has been intensely interesting. The various parties and contradictory opinions, the wonderful charm about Jesus that drew the people to Him, the hate and fear of Him by the Jews, their determination to arrest Him, and their powerlessness to effect it, though He was present, and, humanly speaking, unprotected, all move before us with a kaleidoscopic change that holds us enchained. But the closing scenes of the last day of the Feast are more intensely interesting, and supremely important.

This, the first day of the week (our Lord's Day), Oct. 18th, was the last day of the Feast. Though not the weekly, it was a, and a festal Sabbath, kept by a

solemn assembly, and with a sacred Sabbatic rest. And because of its special services and associations, and of its high rejoicings, it was called "the Hosanna Rabba," "the Glorious Day," "the Great Day of the Feast." Both Philo and Josephus call it the sacred close of all the Festivals of the year. Some writers, among them Edersheim, regard this day as the seventh, but the most regard it as the eighth day of the Feast. On that day, of which special mention is made,\* the booths were, after sunset, removed, and the pilgrims started for their homes. John calls it the last day of the Feast.

During the Feast no less than seventy whole burnt sacrifices were offered; and the sacrificial services required the attendance of near 440 priests with a corresponding number of Levites. Besides the usual prayers, one prayer for each day was for rain, and for harvests for the coming year. And in the Sabbatical year (Ex. xxiii, 10, 11), portions of the law were read in public every day (Deut. xxxi, 10-13; Neh.viii,8-13). The first seven days were to recall the pilgrimage in the wilderness. But the eighth day commemorated the entrance into the Promised Land. Hence, though the sacrificial services and the water ceremony of the previous days were observed, yet the sacrifices were different, and the water ceremony was observed on this day with unusual pomp.†

At day-break each worshipper left his booth, clad in holiday attire, with his *lulub* in his right hand, and

<sup>[\*</sup>Lev. xxiii, 36; Num. xxix, 35; Neh. viii, 18; 2 Macc. x, 7; Jos. Ant., 3, 10, 4.]

<sup>[†</sup>A question much discussed is whether the water was poured out on the eighth day, It is not of much practical value, We agree with Edersheim.]



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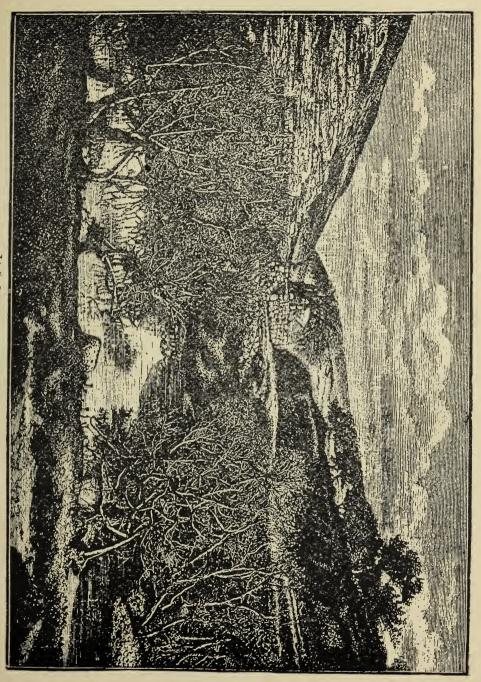
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his ethrog, a citron or a citron leaf, in his left. Out into the streets they streamed in thousands. Each greeted the other with gladness. All repaired to the Temple for the morning sacrifice and prayer. These over, one company went to Moza, a place near the city, and cut down willow branches with which they formed a leafy canopy over the Brazen Altar. Another company, formed into a procession whose march was to commemorate the taking of Jericho, the first city captured in the Holy Land (Josh. vi), marched seven times round the city or Temple, all the time rending the air with their loud Hozannas, which almost drowned the noise of the vocal and instrumental choirs which headed it. Still a third company started at the same time from the Temple. It was headed by Levites and priests, one of the latter bearing in his hand the golden pitcher, holding over a quart. These were followed by the singers and players; and these by the company, each with his lulub in his right hand, and each waving in his left a branch of the citron or palm, or of some other fruit tree. Out through the Temple gates the procession passed, through the streets and down the edge of the Tyrophæan valley to where it merges into the valley of the Kedron, and thence on to the Pool of Siloam. This was the water procession. On each of the other days this perpetuated the history of the miraculous supply of water in the desert. But on this day the water was regarded as a symbolic prophecy of the waters of salvation from The Spirit. And as the procession moved on its way with shouts and songs, the constant word was heard, "Ho every one that thirsteth, come ye to the waters!" "with joy shall ye draw water from the wells of salvation." When the fountain of Siloam, so celebrated

by the prophets, was reached in the south-eastern angle of the city,\* the priest filled the pitcher from its waters. Then the procession marched back to the Temple, with shouts and songs and waving of the branches. At the Water Gate, through which the pitcher of water must be brought, and which obtained its name from this ceremony, the procession was welcomed by the blowing of trumpets. As it entered the Court of the Priests the trumpets sounded again. Here, the priest bearing the pitcher was joined by another priest who carried the wine for the drink-offering. When the great Altar of Burnt-offering was reached, the two priests ascended by its slope to its top, on which stood two silver basins with perforated bottoms and funnels leading to the foot of the Altar. Then, in response to the people's "Lift up thy hands," they, into the one poured the wine, and into the other the water. And as this was being done, the Levites standing on the steps leading to the Court of the Women, played instruments of music and chanted the "Songs of Degrees," and the choir sung the great "Hallel" amid the loud shouts of the rejoicing crowds of women and men. While the Levites chanted the first Psalms the people responded to each of the lines, Hallelu-yah, Praise ye The Lord. And in the last Psalm the people repeated certain lines, shaking at the same time the lulubs towards the altar, as an expression of the reality of their praise. With some tew other features the ceremony closed. The whole time was almost a delirium of joyous excitement. "He," says a proverb in the Mishna, "who never saw the re-

<sup>[\*</sup>For history of this Pool see 2 Kg. xx, 20; 2 Chron. xxxii, 30; and Smith's Bib. Dict., Art. Siloam.]



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joicing over the pouring of the water never saw real

rejoicing at all."

In the old and better days this rejoicing had been all right. Isaiah had spoken of the blessings of waters coming upon Israel, and of the joy in drawing water from the wells of salvation. Joel had promised a living spring to the Temple, which, in Ezekiel, pours forth from under the Temple and rolls onward into a river of living water which gives life; and in Zachariah this river flows forth to bless the world. This fact, the prophetically promised fulness of blessing, it was that this procession was originally, partly at least, designed to keep before the people. And it is a sad commentary upon the spiritual degeneracy which had fallen upon Israel, as to the refreshing abundance of the waters of life from The Spirit, and as to their use, that the abundance was represented by a pitcher full, and the gladness by a most worldly and hilarious parade.

All this was very sad to Jesus. He had taken a position where He could see the movement: the procession pouring into the Temple courts with the waving of the palms, the blowing of the trumpets, the singing of the Hallel, and the closing ceremonies. He saw how empty the forms, how hollow the joy. Far different all this from the satisfying living waters. This could not give rest to the soul, nor fullness for the gathering of the nations to Jerusalem, nor salvation to them when gathered. That excited crowd needed the reality of joy flowing from the reality of salvation. Jesus watched while the water was being poured upon the altar, the immediately following Hallel was being chanted (Ps. cxviii), and the *lulubs* were being shaken toward the altar by the rejoicing crowd.

Immediately following this there was a pause to prepare for the festive sacrifices (the Musaph). During this pause the people were hushed into silence. This was Jesus' opportunity, and He improved it. From Him, standing where He could be seen, there arose a voice loud and distinct.\* All eyes were fastened upon Him, all ears heard His words, as He exclaimed, "IF ANY ONE THIRST, LET HIM COME UNTO ME AND DRINK. HE THAT BELIEVETH ON ME, AS THE SCRIPTURES HATH SAID, OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER."

In these words are two subjects: (a), the inner thirst of man, deeper and more demanding than the thirst of the body, with the provision for it; and, (b), the outflowing fulness of blessing, and how it is obtained. In the "drinking" there is reception for personal benefit; but in the "believing," reception for the benefit and blessing of others. The supply for both is found, Jesus says, in Himself, and is, as the terms show, exhaustless. Any, every thirsty one is invited to come to Him and drink. No conditions are required. No questions are asked. No obligations are imposed. Freely, fully may the thirsty one drink, and then may he go away if he will. But the coming is an act of faith. It shows that the one accepts the invitation, and believes that Jesus can satisfy his thirst. And to him, soon as his own thirst is quenched, Jesus addresses the next word: "he that believeth, &c." He is the Fountain on earth in which are reservoired the waters of life† which flow from the throne.‡ They

 $<sup>\</sup>lceil *Ekraze.$ 

<sup>[†</sup>For meaning and force of term, "living water," see Holy Life, l'art II, pp. 202-207.] [‡Rev. xxii, 1.]

come from the throne of God and The Lamb. He would make living men subordinate reservoirs, channels through which to send forth the streams over the earth. To be this there must be a conduit between Him and them whom He would thus use. That conduit is faith. And His phrase, "he that believeth," the emphatic nominative absolute, shows that the size of the conduit, and the consequent measure of the fulness depend upon the energy and largeness of the faith. Let the conduit be large, and necessarily the one believing must be filled to overflowing. Not his soul, but himself. His body becomes a temple of The Spirit. And this "living water is" the word and Spirit conjoined, and it must flow: "out of his belly shall flow," and through every channel through which it can, the hands, the eyes, the mouth. What? "Rivers" -the word showing the abundance, the many channels, the copious and steady flowing—rivers of what? "Living waters." Here, they flow outwardly and laterally, and in streams of blessing—in life-giving words like those of Peter and Paul, in life supporting, cheering, comforting deeds, like those of Dorcas, in streams of varied kinds to bless mankind, and to make glad the city of our God. And this flowing forth of rivers from such persons shall be as the Scripture hath long before said.\* And "this," said John (giving what he rarely does, an explanatory word), "Jesus spake of The Spirit, which they that believe on Him should receive." Here John refers, clearly, to the second member of the sentence, "he that believeth, &c." Many thirsty ones had drunk living water from This Fountain, but there

<sup>[\*</sup>The singular number, Scripture, suggests that it is not so much one passage, as one promise which runs through the Hebrew Scriptures. See Joel ii, 23; Ezek. xlviii, 1-12; Zech. xiv, 8.]

were none who had received the fulness for blessing. This could be received only from The Spirit as indwelling. But, such was the Divine mode of procedure, this could not be until after Jesus' glorification. This, John thus expresses: "for The\* Spirit was not yet, because Jesus was not yet glorified." The verb, een is the verb used to express existence. But it must be understood in the light of the previous chapters in John. He recognized the existence of The Spirit previously to (i, 32; iii, 34, &c.), and consequently could not here make it contingent upon, Jesus' glorification. But he knew, also, the prophecies concerning His overflowing fulness "in the last days." And since fulness of blessing flowing from Jesus is the subject, this surely is the idea that he intends to convey by the words. The Spirit was not yet as an indwelling Spirit in believers for blessing to men.

And most extraordinary, and to us most blessed is this scene, whether the circumstances or words be considered. But yesterday the people were in an excited discussion about Him, and the Sanhedrim had sent officers to arrest Him. To-day He is in the Temple courts, showing Himself to thousands, and asserting in the most solemn manner, impliedly, that in Him only, the rites of the Feast then being celebrated found their fulfillment and reality. And this He does in words the most wonderful. He is The Fountain of living waters, The Source of blessing, the personal object of faith. Never before had He thus spoken so openly of Himself. Never before had He so completely thrown down all class distinctions and national

<sup>[\*</sup>Hagion, Holy, before Spirit in T. R. is wanting in Cod-Sin., and most ver. Some critics retain, some bracket, and some reject, it.]

hindrances and barriers, and so fully cleared the way of access to Himself. He invites all. Any one, every one may come to Him for personal salvation, and every believer may receive of His fulness in order to himself becoming a channel of blessing. Nor less remarkable are the words as showing the most exalted progress in His conscious development as to the objects and ends of His mission. His possession of this living water He very clearly intimated to Nicodemus. To the woman of Samaria He declared that He could give her the living water, and that it would be in her a fountain leaping up incessantly in worship. But now He declares that He can fill one so overflowingly full of the living water that out from him shall flow in all directions rivers of blessing to all around. And the personal character of this address, to individuals, as well as its relation to those great words, shows that He, standing in that Temple, and addressing none but Jews, announced to them, in these words, His mission, not as their Messiah, but as, as The Son of Man, The Saviour of mankind. Not to them (the Jews) as a nation did He now announce His Messiahship, but to them as individuals did He declare Himself The Satisfier of all thirst, and The Supplier of all fulness to man to make him a blessing to his race.

And though none could reach the profound, far reaching and infinitely blessed meaning of these words (toon logoon) of His (Cod. Sin.), yet they made on some of the crowd a very profound impression. It flashed on their consciousness how completely unsatisfied the seven days' ceremonies had left them. It came to their conviction, "here is the Living Fountain." They felt that His invitation was honest, and that what He promised was real and satisfying. At

once expression was given to the thoughts. Some said, "This is The Prophet:" others said, "This is The Christ." It seemed as if there came before them with something like the freshness of a new revelation all those great prophecies concerning the fulness of The Spirit in the Messianic times. And, doubtless, many of them carried to their distant homes not merely a vivid memory of the scene, but, also, those seed thoughts of eternal life, which sprang up and brought forth fruit to their own eternal good, and to the praise and glory of God.

But not so all. These expressed convictionscalled forth an angry response from two parties. Some said, "Shall The (Ho) Christ come out of Galilee?" This Galilæan, as they affectedly, or really, but ignorantly regarded Jesus, then cannot be He. For the Scripture (Ps. lxxxix, 3, 4; cxxxii, 11; Mi. v, 2), said that The Christ comes from the seed of David and from Bethlehem. And others not content with words would have arrested (piasai) Him had they not been invisibly restrained.

And while they were thus contending, for there was a schism (schisma) in the crowd on account of Him, a very extraordinary scene was occurring in the Sanhedrim. The bailiffs who had a few days before been sent to arrest Jesus, now returned without Him, but with a very strange report. "Why have ye not brought Him?" priests and Pharisees demanded. "Never man so spake," the officers replied, "like this Man"—a word expressing how they had been affected by His words, and one which but voices the universal conviction wherever Jesus' words are known. But to the Sanhedrim it was a most cutting reply. Their anger comes out in their sneer: "Are you, our officers, led astray

(peplaneesthe), also? No rulers, no learned men have believed on Him. Will you, our servants, side against us, and with this crowd—the ignorant rabble? It knows not the law. It is accursed." And this harsh word is but an outspoken expression of the deep and bitter contempt which Pharisees and Rabbis ever entertained for the unlearned.

But this word brought to his feet one of whom we have heard nothing since that night, eighteen months ago, when, in this same city, he had sought an interview with Jesus. And John, in mentioning this incident, designates him as "Nicodemus, the same that came to Jesus by night." As a member of the body he could not keep still while one of their soundest judicial principles was being so trampled down. He regarded, but was afraid to speak for, Jesus; but he could speak to a point of law. "Doth our law," said he, "judge (krinei, here, pronounce judicial sentence,) upon a man before it hear him, and know what he doeth?" But the body was in no mood to hear such talk. It helped not Jesus. It hurt Nicodemus, for all saw through his disguised advocacy. It raised a perfect storm about his ears. Tauntingly, they asked him, "Art thou, also, of Galilee?" And in their agitative their companional history. tion and anger forgetting their own national history, they exclaimed, "Search and look: for out of Galilee there ariseth no prophet." The body broke up in confusion. Each one went to his own home, the most of them blind with rage. And Nicodemus, left alone, must, as he went home greatly agitated, have had many burning questions pressing upon intellect,

<sup>[\*</sup>Verse 53 is usually connected with the section, Jn. viii, 3-11, and is subject to the same critical doubts. Further on, this section will be found, and this critical question looked at.]

conscience and heart. But Jesus, calm, and full of holy restfulness, went out of the city to the Mount of Olives, where, in fellowship with His Father, He, through the night, was girded with fresh strength and wisdom for the toils and triumphs of the coming day.

Early the next morning, Oct. 19th, Jesus returned to the Temple. If the yesterday was the seventh day of the Feast, this was the Octave. But if that was the Octave, then this was the day succeeding. The great body of the pilgrims were on their way home. But many still lingered, and were early in the Temple. And soon as Jesus went there they (laos, people, not ochlos, crowd,) came to Him, and He taught them. He went into the Treasury (gazophulakioo). It was situated, probably, in the colonnade and Court of the Women, the common meeting place of the worshippers, and near the Hall in which the meetings of the Sanhedrim were daily held.\* In it were the thirteen brass chests, for the Temple and charitable offerings, each chest bearing an inscription indicating the use to which the money was to be devoted. There, wherethe Pharisees or rulers alone would venture to speak, were spoken those words which we have in vs. 12-20 of Jn. viii.

On yesterday the idea uppermost in the mind of the people was that of water. And then Jesus told the crowd that He was The Fountain of living water, invited each one to come and drink, and assured all who had come, that if they believed they would become reservoirs of living water from whom would flow rivers of blessings all around. But to-day sitting in the Court where the great lamps had stood during the Festival, now all extinguished or expiring—melan-

<sup>[\*</sup>Keil, Hand der Bib. Auch., i, 146, note I3.]

choly mementoes of a brightness now gone out—He spake unto all, saying, "I am The Light of the cosmos." And the position, in John's narrative, of "these words," &c, vs. 20, at the beginning of the sentence, marks a very strong emphasis. All these words are very important. "Those lights,—such is the implied suggestive contrast—reminding you of the pillar of fire in the desert march, go out." But, "I am The Light." And thus those lights seemed as a starting point for this great word—now, the first time that Jesus had uttered it. And the form of the address, as well as the call in it to persons, shows that it was spoken by Him as The Son of Man. Not of the Holy Land, but of the world; not of Jews only, but of Gentiles, also, was He the "I am The Light." And beyond question He here announces the fulfillment in Himself of those great prophetic promises given through Isaiah, to which Simeon had alluded when Jesus was a babe, and in which Jehovah declares to His Servant, that He would give Him as The Light to the Gentiles (Is. xlii, 6; xlix, 6; Lk. ii, 33)—a prophecy which came, it may be, fully to His consciousness now for the first time. Naturally, man is in spiritual darkness, so in spiritual death. Regenerated, he needs light, i. e., a perfect revelation of spiritual, and so of moral good. "And," said Jesus, "he that followeth Me, shall in no wise" (ou mee, a word for the natural mistract of the heart) ("walk as to his deily life in al mistrust of the heart), "walk, as to his daily life, in spiritual darkness, but shall have (exei, possess and hold,) the light of life," i. e., that essentially vital truth which brings life. As Israel moved, and aright, at the signal of the fiery cloud, so will this one, for he has within and around him that light which ever comes from and goes into life, and never goes out.

Early as it was in the morning, the Pharisees were present with wakeful eyes and suspicious hearts. They seem not to have seen the significance of "Light of the cosmos.' But they declared that the remark was a witnessing to Himself, and therefore it was not true, i. e., sufficiently attested to be worthy of credit. And their mention of a judicial principle shows that they were acting as judges, and that He was under a judicial charge. And so Jesus—as His 'ye judge" shows -regarded it, and had this fact in view in His reply. true, based on reality. Why? "For I know" in My clear and calm consciousness whence I came, and (kai) whither I go (hupago)." I came from, and I am going to, Heaven. His life on earth, hence, was only a transition. "But you know not whence I came, or (ee)\* whither I go." My testimony is from personal knowledge. On either point you are entirely ignorant. And yet you, ignorant, allow not Me, who knows, to testify. You judge after the flesh," i. e., (a), according to your fleshly mind, and, (b), Me, after My humanity. But what belongs to the spiritual domain can be judged only by Him who judges the heart. "I (ego, emphatic, I by Myself,) judge no one. Yet if I judge, My judgment is true: for I am not by Myself, but I and The Father sending Me." And looking at this word in the light of what He had said before the Sanhedrim eighteen months before, we know that the judgment which He pronounced was, while His own, the one given Him of The Father to announce. "This concurrent judgment is a two-fold testimony to Me. And this meets the requirement of

\*Cod. Sin.]

<sup>[†</sup>The reader will remember that Jesus, though let go after His first arrest, had never been discharged. See Life, Part II, pp. 287, 288. Read that whole section.]

your (not our) law, that the testimony of two men is true (Deut. xvii, 6)."

A most exalted height! As a Jew, Jesus' submission to the law was complete. But His true life was wholly independent of it. And in the consciousness of His dignity as infinitely above, He sets Himself wholly apart from, the Jews, and from all their institutions, and declares Himself as having The Father, by His presence, bearing witness to Him. And there was something in His appearance, tones and words which made the Pharisees feel that what He said, though they did not understand it, was true. But they would not receive it. And to turn away its edge they bluntly asked Him, "Where (not who) is Thy Father?"

And to this question Jesus replied, that they neither knew Him, nor His Father; for if they had known Him they would have known The Father. The very God to whom they were giving their offerings they did not know. And though, angered by His words, they wanted to arrest Him, they could not. For His hour had not yet come.

Verse 21 begins a new series of remarks. Manifestly, they were not spoken in "the Treasury," but in some part of the Temple, where stones to cast at Him were easily accessible. And this fact points to one of the Porches open to the Court of the Gentiles. And these facts together with these others, "and no man laid hands, &c.," and with the fact that John begins with "again," and in that verse it is "the Jews," not the Pharisees with whom the conflict is carried on, suggest that these words were spoken on the following day, Oct. 20th, or on a succeeding day that week. The words and the tones must have been exceedingly sad.

They were spoken by Him as The Messiah, and sounded like a final and an eternal farewell. And the sentences are abrupt as if broken by sighs, or uttered by one too agitated with grief to speak in a calm and continuous discourse.

"Then again, &c." Thus John begins. And these words indicate that what follows was spoken by Jesus notwithstanding the previous attempts to re arrest Him. notwithstanding the previous attempts to re-arrest Him. He began by repeating a word of the day before: "I go (hupagoo) My way." This closes your opportunity to receive Me as The Messiah, and so to receive salvation. Then you shall seek Me, and in vain, and in your sin\* of rejection, which implies the state of internal depravity, and consequent condemnation, "you shall die. Whither I go you cannot come."

They said (eligen, imperfect, said, and kept saying), "Will He kill Himself?"—a word indicating a sarcastic challenge to destroy Himself, and their non-

sarcastic challenge to destroy Himself, and their non-desire to follow Him to Hades, or—for the popular belief was that suicides went there—to the lowest hell.+

Against this dark insinuation, and against the whole system of things here as under Satan, and so opposed to God, and against all the doings of humanity as destitute of the life and Spirit of God, and hence utterly vicious and depraved, Jesus' whole soul rose up in abhorrence. This He expressed in the "not" of His next remark. "Ye are from beneath, I am from above;" and thus He marks the contrasts in origin and nature. "Ye are of this world; I am not of this world"—and thus (for the tou kosmou toutou, this

<sup>\*</sup>Hee hamartia humoon, your sin, vs. 21, is the true reading, not "sins," as E. V. has it.]

<sup>[+</sup>Jos. Bell. Jud., 3, 8, 5.]

world, defines not the cosmos, in itself considered, but as under Satan, Jn. xiv, 30; xviii, 36, &c.), He marks the contrast of motive and moral disposition. "I said, therefore, unto you," He went on, "that" (for the abysis between Heaven and the "this world" is so deep and wide that it can be bridged over only in and by Jesus), "ye shall die in your sins: for if ye believe not that I am...ye shall die in your sins" (plural, the manifestations of the "sin" of, vs. 21). And here, as the reader observes, Jesus gives no nominative after the verb. He seems to have left His hearers to supply it from what He had already said about Himself, or to see, by their recalling such passages as Deut. xxxii, 39; Is. xliii, 10, that He here appropriates to Himself the sign-manual of Jehovah, as the true and only God—a thing which He would not have dared to do, had He not been conscious of His own supreme Divinity. Not His Messiahship only, but His Divinity, also, must they accept, or they would die in their sins.

This word must have greatly amazed them. "Who art Thou?" they impetuously asked; perhaps implying in the question, "Art Thou The Messiah?"

"Whatever also (ho ti kai,) I declare" (laloo, present tense, showing constant expression, "from the beginning," i. e., of My testimony. And thus He brought before them all that He had said concerning Himself, not only during that stay, but, also, during His last one eighteen months before (Jn. v).\* Then, resuming the subject which had been interrupted by this question, He continued, "I have many things to say and to judge of you. But these are only what I have heard

<sup>[\*</sup>The interview with Nicodemus was private. And it is doubtful whether these hearers had ever heard of what was then said.]

from Him who sent Me. He is true, and so these things must be. And these are the things which 1 speak in the cosmos."

"They understood not," says John, "that He spake

to them of The Father."

This fact Jesus perceived, and with a dignity most calm, a majesty most serene, told them that full light as to His Person and Mission would come to them after their great national crime, the first intimation of which He now gave them: "When you shall have lifted up (hupsooseete, a verb in which Jesus shows them their lifting up of Him to the cross, and The Father's lifting up of Him through it to His throne.) The Son of Man (Him, in His relation to the Church and cosmos,) then shall ye know\* that I am," i. e., all I represent Myself, "and that I do and speak, not from Myself, but as taught of The Father, who hath sent Me, is with Me, and hath not left Me alone; for I do always those things pleasing (ta aresta) to Him. And thus, with noble candor He laid bare His own conscious testimony to His own absolute, entire and perfect, inward and outward, obedience to His Father's will, and to His own immaculate purity in His sight. And this word is as true as the one preceding it; and its verification the Jews realized. For no sooner was Jesus exalted to Heaven and The Spirit sent down, than they reluctantly, or gladly, said amen to all His statements which they on this day rejected: the conviction taking in some the direction of obduracy, and in others faith, and bringing them into the Church. And when the "Times of the Gentiles" are fulfilled, they will realize it anew, for they will then say, as a nation,"Blessed is He, coming in the name of the Lord."

<sup>[\*</sup>Ex. x, 2; Ezek. vii, 4; xi, I0; xii, 20, &c.]

But it bore fruit at once. Many who saw the sincerity and earnestness of Jesus, instinctively and powerfully felt the truth and force of His words, and they believed in (eis) Him. As The Messiah, surely. They could have had no wider thought. And they must so have expressed themselves. For Jesus addressed them as having believed (pepisteukatos, per-

fect par.,) on Him.

And this was needful. He was real, and He wanted reality, for that was permanent. He would test, as well as instruct, their faith now. For soon faith in Him would be subjected to the most tremendous strain. This it could not stand unless permanent. And this it could not be unless it entrenched itself in His words, and made them its home. He, therefore (oun), said to them, "If you believing ones abide (meineete, permanently continue in despite all obstacles from within or without,) in My word, ye are from this moment My disciples, indeed; and (kai, and this kai implies obedience to the conditions,) you shall know the truth," i. e., the reality of things as to man and his need, and as to God and His salvation, as revealed; "and the truth shall make you free from error and sin. It will break the spell that binds the heart, and set it at liberty."

Jesus' words pointed to a spiritual and personal deliverance. But they resisting the former, repudiated the idea that they needed the latter. The dignity of personal freedom belonged to every Jew. And knowing this they, with this before the mind, and without any reference to either national independence or spiritual superiority, now resented Jesus' glorious promise as an insult: "We be Abraham's seed, and were never in bondage to any one. What mean you by saying, Ye shall be free?"

With this word their new-born faith passed away. And Jesus was wise in not trusting this faith, as He had not trusted the faith of those in the city who, two years before, had believed in His name (Jn. ii, 23, 24.)

Jesus, not surprised at the result, met both of their assertions, the latter first. "Never in bondage to any one! There is a personal bondage of which you have not thought. Verily, verily, I say unto you—thus giving great and solemn emphasis to His word—whoever is committing (poioon, pres. par. expressing habitualness,) the (teen) sin, is the slave of the sin—a fact, whether sin is viewed in the concrete, or in any individual manifestations. The sin is his master; and degrading is his bondage. This is true of you personally, and as a nation. But (de) the slave abides not in the house forever. Nationally, or personally, sin persisted in must cast you out of God's House. For it makes one inwardly an alien from it." As a nation they were but servants in it, and not heirs. Hence, as such they could not be permanently in it, but only remain so long as The Master choose to use them. They might be thrust out. Or it might be taken from them, as it was. But The Son has rights in the House, and there abideth ever. And as such He speaks a word which brings out the highest principle of freedom: "If The Son shall make you free, you shall be truly free." Enfranchised by Him, the Heir and Representative, you will become spiritually and permanently free, and permanently members of the House of God.

Jesus now attacks their first assertion, that they were Abraham's seed. Such He recognizes them to be by natural descent. But there was a moral descent from him also. Did they belong to him by it? Abraham

was the friend of God. "If you were truly his children you would be friends of God." Then, of His Son. But you are His enemies. For "you seek (present tense,) to kill Me"—so sudden, so awful, the change in their thinking, since that talk began, from a belief in, to a seeking to kill, Him. And the reason for this is, "My word does not advance" within you. You received it; but it has not gone beyond germination, and from non-conscience work and non-receptivity, it has perished; and hate has taken its place. Those things which I have seen along with (para, with the dative,) The Father I declare (laloo); and those things which you have heard from (para, with the genitive,) your father ye do." Jesus here recognizes two families, and over each a father who governs in his family, and from whom emanate all impulses for the family.

The Jews recognized the correctness of this fundamental principle, yet felt themselves assailed by it. They at once replied, "Abraham is our father;" and un-

der it is the latent inquiry, "and who is yours?"

Is he? Jesus' answer implies. If you were his children, you would do as he did. His life shows that he was reverently obedient to truth, and reverently respectful to its organs. But you, (a), seek to kill Me, a Man who, (b), is the organ of truth, and, (c), of the truth which He has heard from God. That did not Abraham. You do the deeds of your father.

Their next word has in it the bitterness of defeat: "We be not born of fornication, i. e., have no heathen blood in our veins (Neh. xiii, 23-27). We are pure

<sup>[\*</sup>See Meyer and Godet, in loco.]

<sup>[†</sup>Heckousate, heard, is the reading of Cod. Sin., and of best Mss., and is adopted by Tischendorf, Meyer, Godet, Lange, &c.]

descendants of Abraham, and so, in a moral point of

view, are from God alone.

Then Jesus, conscious of His own Divine origin, and that every true child of The Father will love Him as The Son, replied, "if God were your Father, you would love Me, for I proceeded and came forth from God, and am come (hekoo, am here): neither came I of Myself, but He sent Me." Person and mission were both from God. And had they loved God they would have recognized Jesus' character, and received His mission. But they did not. And why this non-recognition of His sayings? "Because they were not intrinsically able to listen so as to understand (hoti ou dunasthe akousin)." And the ground of this inability was their subjection to the prince of darkness: "You, who boast of being the sons of that Father, God, are the sons of this father, the devil. And the lusts of your father," his, (a), slaying of men, and, (b), his aversion to truth, "you will," i.e., with purpose and heart, "to practice (thelete, poiein)." And this father of yours has been a slayer of men from the beginning of this cosmos, and because no truth (aleetheia, without the article,) was in him (subjectively), he placed himself not in (esteeka),\* the objective truth which God revealed to him as a creature. Truth he cannot speak, for no truth is in him, but falsehood only. And when he speaks a lie, he speaks from his own ideas (toon idioon). Lying is natural to him, as truthspeaking is to Me. For he is a liar, and the father of a liar (autou).

A word, this, so clear and decisive as to Satan's ex

<sup>[\*</sup>Such is the meaning of the verb in sacred as well as in classic Greek. Lucke, Meyer, Godet.]

istence, personality, character and agency, none can disbelieve except they first believe that Jesus is a liar.\*

Men are believed because they speak the truth. But for that very reason Jesus was not believed by the Jews: "You believe your father's lie, but (de) because I say the (teen) truth, you do not believe Me. If I am untruthful, My life must be an acted lie. But which of you convinces Me about sins?" A challenge, this, coming out from His own consciousness, as to His own absolute holiness, to those who would not receive His word, to point out a single wrong action. But they did not accept it. Opportunity being offered and not embraced to do this, if they could, Jesus resumed: "and if I say the truth, why do you not believe Me?" Then He paused again. They could not condemn Him, and He allowed them time to condemn themselves. Then He went on, "the words I speak are from God. He that is of God, hears them," i. e., so hears as to understand and obey them. "And you hear them not thus, because you are not of God," i. e., your moral being is not placed by yourself under the influence of the Divine action.

This answer was unanswerable. But they would not accept it, and, hence, they were irritated by it. They regarded His words as the bitter expressions of a Samaritan, those unchangable enemies of the Jews,† and as the malignant ravings of one demonized: "Say we not well that Thou art (no Jew, really, but) a Samaritan, and hast a demon"—the same reproach that had been cast upon Him by the crowd the day before,

<sup>[\*</sup>See Holy Life, Part I, pp. 214-233, upon Satan's relation to the cosmos.]

<sup>[†</sup>See Holy Life, Part II, pp. 198, note.]

but with this difference: the crowd regarded Him as having a melancholy, but these Jews, as having a ma-

lignant, demon.

Of the charge of the day before Jesus took no notice; it was spoken in commiseration. But this charge imputed malignant motives to Him, and Herepelled it at once: "I have not a demon. What is more (alla), I have no impure motive impelling to what I have said. Now, and always, in all I do and say, I honor My Father, and (kai) you dishonor (atemasete, treat with indignity,) Me. I could have had no personal motive or feeling in My words, for I seek not My own glory. Hence, all these insults and dishonorings which you have heaped upon Me trouble Me not. They are His concern, whose Son and Sent I am, whose words I speak, whose honor I uphold, and who will set all things right. He is The One who is seeking, i. e., by The Spirit, to save, and, in judging, i. e., in the destruction of your city (as to the Jews, but as to sinners in the resurrection of judgment,) will give Me that glory which is My due. Then, as if the two words, "seeketh and judgeth," brought the whole future, and its close connection with the present, before Him, illuminated with the light of eternity, He burst out with one of those sudden and wonderful exaltations of thought which lie scattered all along His life: "Verily, verily, I say unto you, if any one (tis) closely observe, and firmly and permanently hold (teereesee) My word, he shall not steadily gaze at (theooreesee) death into eternity." That is, he shall never come into the position or place where he must forever give a close and constant look at that awful thing called death.

This word was wholly beyond the comprehension of

His hearers. They thought only of physical death. They changed Jesus' words, "see death," to which they could attach no meaning, into "taste death," a term with which they were familiar. They knew that Abraham and the prophets were dead. They now knew, they said, that He had a demon; and they directly asked Him, "Art Thou greater than our father Abraham? Whom makest Thou Thyself?" A singular-

ly self contradictory question.

To their question, "Whom makest Thou Thyself?" Jesus replied, "Nothing, only what The Lord intended Me to be." It mattered not what He said of Himself: "if I glorify Myself, My glory is nothing." It was all important what God said of Him: "it is My Father who was glorifying Me. And He is the very One of whom you say that He is your God. Yet you have not learned to know, i. e., by acquired knowledge (egnookota), Him. But I know Him by direct, intuitive knowledge (oida). And if I should say, I know Him not, I shall be, like you are, a liar. But I know Him, and I keep (teeroo, the same verb which Jesus had just used, as to a man's keeping His (Jesus') word,) His word."

Then to their question, "Art Thou greater than Abraham?" He replied, "You do not, but your (as you call him,) father Abraham, in the days that the promise was made to him (Gen. xii, 3; xxii, 18; xxvi, 4), did leap for joy, was transported (ecgalliasato) with the expectation that he would see (hina idee—the hina expressing the exaltation in the prospect of possession,) My day," i.e., the day of My appearance on earth. "And (kai) he saw," i. e., his expectation was realized, "and (kai) he was glad" with a calm joy (echaree—this verb expressing the restful delight of the actual sight in con-

trast with the agitating gladness of the expectation, eegalliasate). "But you"—such is the implication—"seeing Me," feel not gladness, but murderous hate. How the sight was granted to him Jesus does not say. Moses and Elijah, "who appeared in glory," saw Jesus and talked with Him. So Abraham, in glory, saw Jesus on earth, and in that sight saw a glorious fulfillment of the promise made to him over 2,000 years before—a fact which, like its companion piece, shows the intimate connection between Heaven and the cosmos, as re-conquered and reclaimed by Jesus.

Jesus' hearers had, before, misunderstood, now they wilfully misinterpreted, His words. They changed His "Abraham glad to see His day," into "He glad to see Abraham's day." This, they saw, was not possible to Him as a Man. Hence, they wholly rejected what He had just said. With indignant and angry repudiation of it they exclaimed, "Thou art not yet fifty years old, (the turning point in life,) and hast Thou seen Abra-

ham?"

Then, for the first time in His life, Jesus, in direct and open terms avowed His supreme and absolute Divinity: "before Abraham was (genesthai, became, or, began to exist,) I (ego, defining personality,) eimi, Am. And in such a contrast as that given here, between to become and to be, this verb expresses existence as the essence of a personality of whom no such a fact can be predicated as that predicated of Abraham. His existence is not the result of any such transition as that expressed by genesthai, to become. There can be no mistake about the force of the words. In them Jesus most solemnly (verily, verily,) declares His own eternal existence. And since this word came from the depth of His human consciousness, in it (the word),

He, as The Son of Man, using the very term which Jehovah uses of Himself (Ex. iii. 14), declared to those

Jews, I am God.

They must now either worship or stone Him. They would not do the former, so this word was a signal for the latter. Their rage was sudden, and furious. Those very men, who, when the conversation began, believed on Him, now rushed out of the Temple to where, in the Temple Court yard, probably, chippings left by the stone-cutters were lying around (for the rebuilding of the Temple was not yet completed), and lifted up (eeran—the verb indicating threat rather than determination,) stones to cast at Him. He saw the movement, and hid Himself in some part of the Temple. And presently He passed out of it, there to be seen no more until the next Sabbath day. Sad termination, and violent, of a day, since then, ever glorious in the eyes of all who trust in and worship the Divine Redeemer.

The cure and conversion of the blind man. Jn. ix. Spent the remaining days of that week we are not told. But on the following Sabbath (Jewish) as He, accompanied with the Twelve, was passing by, perhaps, the Temple, He came upon a blind man, whose blindness, the apostles had learned from himself or others, had been from his birth. The man was sitting, probably, in his accustomed place. But he was not asking or receiving alms, for neither was permitted on the Sabbath day. The Twelve observed that Jesus fixed upon him that steady and earnest gaze (eiden), which they knew was so full of meaning. At the sight of the man He had felt in His heart His Father's signal to heal him. Attracted by His gaze, they put to Him a

real Judaistic question, and used the Judaistic address. Rabbi, 'Whose sin," they ask, "caused this blindness?" The Jews connected all afflictions with, not the collective sin of humanity but, the actual sin of the sufferer, and as a consequence of it. But this case presented an insurmountable difficulty. They could not see how he could possibly have commttted sin before he was born. And if it was because of his parents' sin, then what became of either the justice or the infinite mercy of God.

Jesus' action with the first part of His answer taught them, and should teach us a most invaluable lesson. He recognized no moral connection between this blindness and either individual or parental sin. Nor should we. Our rule should be, not to judge, but, to do so far as we can as He did, relieve. "Neither this man sinned, nor his parents: but" this blindness came "hina, in order that the works of God should be made manifest in him." And taking up two leading thoughts of His last day's talk in the Temple, "the works of God," and "The Light of the cosmos," He went on, "I must work." He had, eighteen months before, told the Sanhedrim, "My Father worketh, and I work." And work He must so long as sin was in the cosmos. Never had His Father rested since sin had entered. Neither He nor His Son could cease working until sin and all evils resulting from it were wholly and forever expelled. And the works which Jesus must do are the "works of Him sending Him;" any and all works which He signaled Him to do. And these "works of God"—as is shown both by His (Jesus') mission, and by the connection in which the phrase is here found, are redemptive works, i.e., those works whose object is the removal of all evil. And

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POOL OF SILOAM.

these works He must do "while the day lasts." The night would come to Him very soon. And since it was only during His life-day that He could furnish, which He must, all the materials for the work of The Spirit during this dispensation, He must not neglect one opportunity, nor let one moment be lost. "While (hotan, the word showing how brief and transitory His stay,) I am in the world I am The Light of the world, so must shine in it"—repeating to the Twelve the same words which He had told the Pharisees only a few

days before.

Having thus spoken—and this phrase shows that the action which followed is an illustration of the words which preceded—He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam (which is by interpretation, Senty." One blind man Jesus had cured by a touch alone, and in two cases He had used His saliva in effecting cures (Matt. ix,29; Mk.vii,33; viii,23). In two of those cases the parties were heathen. But why, here, in Jerusalem, and with a Jew, He acted in this wholly unusual manner we are not told. May not one reason, however, have been similar to the one in the case of the Bethesda paralytic in this city, eighteen months before? Then it was that He should have Himself brought before the Sanhedrim.\* Was it not so now? In His using means His act came within the canons of tradition,† as to what constituted Sabbath-breaking. It was so regarded by the Pharisees (vs. 16), and by

<sup>[\*</sup>See Holy Life, Part II, pp. 254-260.]

<sup>[†</sup>The making of clay, and the application of saliva to the eye were both regarded as remedies, and both expressly forbidden. Tholuck, Lightfoot, Lange, in loco, Sepp. iii, 87.]

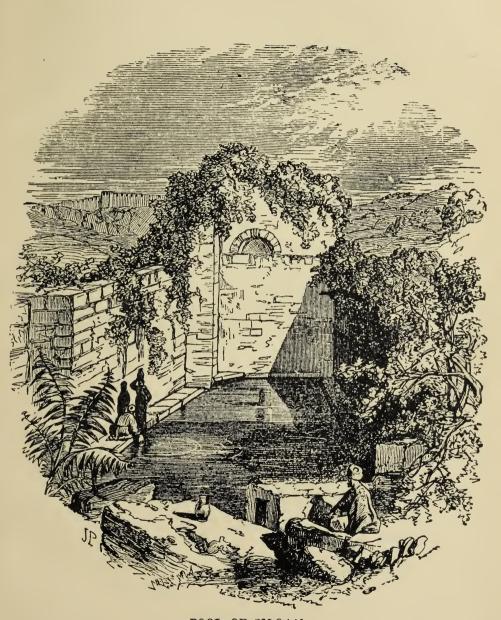
John? (vs. 14). And did not Jesus, in this miracle, mark the just distinction between tradition and God's holy law? Did He not do this in the very center of traditionalism? And was not His act, in which "the works of God were made manifest in the man," a di-

rect challenge to the Sanhedrim?

The man, soon as Jesus had put the moistened clay upon his eyes, started for the Pool of Siloam. This holy pool still remains, and still retains its old name. It is about fifty feet long, seventeen feet broad at its widest point, and nineteen feet deep. It is situated just outside of the city, not far from Solomon's pool, and near the point where the Tyrophœan valley opens on the one side upon the valley of Hinnom, and on the other upon the valley of Jehoshaphat. Its waters flow, through a subterranean passage cut in the rock, from a living spring under the Temple (Ez. xlviii), and onwards to near the rock Opal, the southern spur of the Temple hill, and just outside of the walls enclosing it. Its water was, in Josephus' day, both sweet and abundant. From it was taken the water for the waterprocession at the Feast of Tabernacles. And as far back as the time of Isaiah, its gently flowing waters were used as a symbol of grace (Is. viii, 6).

To this fountain the man went, and washed, as Jesus had directed him, and found his sight restored.

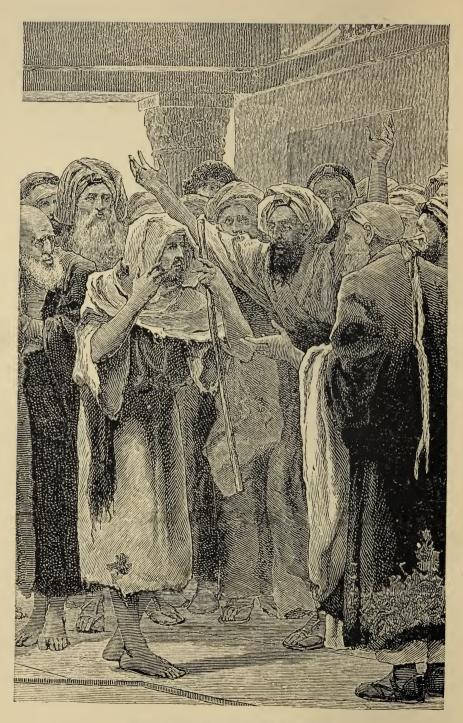
He came back seeing. He knew only that the Person who had healed him was a Man called Jesus; and he may have sought Him to thank Him. But not finding Him, he, it seems, returned home. And what must have been the amazement and joy of his parents as they saw him walking in, seeing as well as any one! And what the astonishment of his neighbors, and those who had seen him begging! All exclaimed, "Is



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HOW WERE THINE EYES OPENED?

not this he that sat and begged?" Some said, "Yes." Others, unable to believe that so marvelous a change had been wrought so suddenly, said, "No; this is an imposter." And when he said to all, "I am he," these latter asked him how his eyes were opened. And to that question he replied, "A Man called Jesus anointed my eyes, and told me to wash in the Pool of Siloam, and I did so, and have received sight (anablepsa, see again)." And his use of this verb shows that the sight organ existed, but that previously it could not receive the light.

This word led to an official investigation which, in its development and results, gives us a most deeply interesting page in Jesus' earth-history. The miracle belonged to the public miracles. It was wrought by Jesus as The Messiah, without either the request or special exercise of faith, or the expectation of either the man, or of any one acting for him. It was wrought as a Messianic sign. As such it was disregarded by the rulers. And after the man had been excommunicated by them, Jesus revealed Himself as Son of God to the man, and gave to him, personally, salvation.

"The tidings of the wonder" spread. It reached, somehow, the ears of the Pharisees. They, animated by unholy passion, inquired into the matter. It was a subject for an official investigation; made—so we gather from John's "had made, &c.," (past tense)—on the next day. They had the man brought to the bar of the Sanhedrim. His whole bearing during the investigation was uncommonly fine. They wearied him, so the word, palin, again, implies. To his neighbors and others, he had said, "A Man that is called Jesus, &c." But now he, to the question, "how he had received his sight?" simply said, "He put clay

upon my eyes, and I washed, and see." He saw through their motive and purpose; and while he told the facts plainly, was very careful to give no clue which would incriminate Jesus. The facts could not be denied, nor evaded, nor explained away. Pharisees saw clearly that the facts compelled them to meet the question, "Which is from God, this Healer? or their traditionalism?" Those who clung to the latter must regard Jesus as a violator of the Law, and, hence, as having no mission from God. Hence, the cure was no miracle. Such exclaimed, "this One (outos) is not from (para) God, because (hoti) He keepeth not the Sabbath day." Those who accepted the miracle, inferred from it the holiness of the Worker; and by implication, His non-Sabbath breaking. But this was virtually a denial of the Divine authority of traditionalism. These said, "how can a man (anthropos) that is bad (hamartoolos, not 'sinner' in the technical sense, as in the E.V., but destitute of moral principle, vicious, detestable,) do such signs (seemeia)?" And the conviction of each party was so strong, that there was a schism (schisma) in the body. Then they asked the cured man his opinion of his Healer; and he, recognizing that a Divine sign was proof of a Divine mission, replied, "He is a Prophet."

This answer was far from satisfactory to the party that held to tradition, and which now manifested such hostility to Jesus personally, that John designates them as "the Jews." They did not believe in the miracle. Possibly the man had not been blind from birth, the cure only a pretended one, and the result of a collusion between him and Jesus. They must have more light on the subject. They sent for the man's parents. They confronted them with their son. To

them they put these direct questions: (a), "is this your son? (b), was he born blind? (c), by what means has his sight been restored?" They at once answered the two first by the "yes" of certain, personal knowledge. But they evaded the third one by throwing its answer wholly upon their son who was, they said, of

age, and able to speak for himself.

The reason for this evasion John tells us, and in it we see the advance in the development of hostile measures against Jesus since that day, during the last week, when the officers of the Sanhedrim had failed to execute their warrant for His arrest: that body had decided (sunetetheinto) that any one confessing that Jesus was The Messiah should be put out of the synagogue. The verb used shows that it was a measure formally passed; and it was generally known, and greatly dreaded. Which of the three degrees of excommunication this one was, is not clear. Judging from the bitterness of the hostility to Jesus, it is scarcely possible that it was the "lesser," which might last only one day, and could not last over thirty days. Most probably it was the "greater" (Niddui), not the "final" (Cherem). With both were connected many curses. In the former the man must demean himself like one in deep mourning. He must not bathe, nor anoint himself, nor trim his hair or beard. He could not enter into the synagogue at all, and if he died excommunicated, his body must be denied the respect of an ordinary funeral. The "final" was surely terrible. Besides the particulars enumerated, the person was, as long as he lived, to be regarded and treated as dead. All intercourse of every kind (except that necessary for the selling of provisions,) was strictly prohibited. And under this ban the person must live and die.\*

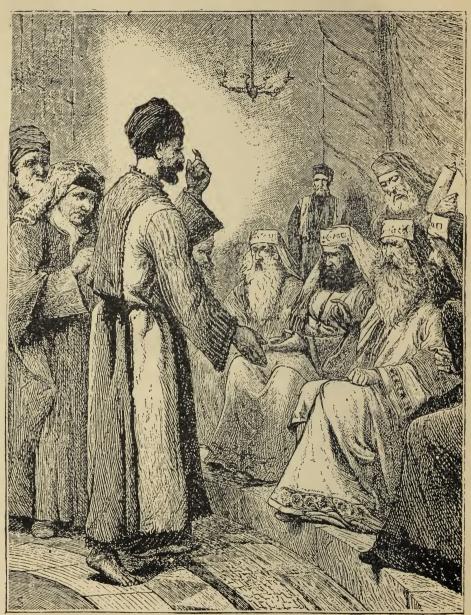
No wonder the parents were scared when put where there was the remotest chance of exposing themselves to such a terrible malediction.

After they had left, the body deliberated. The hostiles, seeing defeat staring them in the face, gave counsels which prevailed—a fact which shows that they were in the majority. The man was summoned (ephooneesan) a second time before the body. They blackened Jesus' character. They insinuated to the man that he was withholding due glory from God. They would force him, in the interests of tradition, and from their hostility to Jesus, to recant his word as to Him being a Prophet, even though his recantation be a lie. To save a dogma, they would annihilate a fact, and a fact which now they dared not deny. And this they would do even at the expense of honor, truth and right. With a quietness of manner which ill concealed their trembling caused by anger, and with a sanctimonious effrontery which has few parallels, they said unto him, "Give glory (doxan) to God"—a phrase intimating that it had been obscured (Josh. vii, 19; 1 Sam. vi, 5), by this man's calling one who had broken the Sabbath, a Prophet. "We know," they go on, "that this man is a bad man (hamartoolos)," Hence a miracle could not, and therefore did not, occur.

The man was alone, poor, ignorant, and before the most august and venerable court in the land. No more awful thing could befall him, in the eyes of the Jews, than to be put under its ban. This must follow,

<sup>[\*</sup>See Alford, in loco; Jahn's Ant., 131; Lucke, 307; Sepp. iii, 91.]

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"ONE THING I KNOW, THAT, WHEREAS I WAS BLIND, NOW I SEE."

if he stood firm to the truth. This he could avoid by telling a lie. No follower of Jesus had hitherto been called to go through such an ordeal as was upon this man now. And his firmness was unshaken. body could not catch him in its snares, nor manage the simplicity of his honest heart. Truth rose superior to the anger and false calculations of these wicked men. He could not discuss theological questions, and let them alone. But to the facts which He knew, and the deep convictions which he felt, he stuck fast. His knowing being actual, while theirs was only inferential, he could not bend his knowledge and conscience to their authority. And by his answers, which show both just indignation and a noble intrepidity, he obtained the victory. "If," said he, "this man be a bad man, I know not: one thing I know, that once blind, now I see. This is a fact within my own consciousness. I cannot discuss learned questions with you. But this I know. It is a fact, and all your arguments cannot overthrow it."

To that, nothing could be said. But to relieve somewhat the humiliation of defeat, or to wrest from him something which they could use as testimony against Jesus, they again asked the man, "What did He

do then? how opened He your eyes?"

The man was now master of the situation. And he gave them a word full of force, and of just irony, and one very deep cutting. "I have told you already, and you did not hear. Why do you want to hear it again? Are you so carried away, that you are purposing to become His disciples?"

A terrible blow. And it told. They lost all self-possession, descended to ignoble railing, and tried to meet the blow by a word which was the admission of

their moral defeat: "You are His disciple; we are Moses' disciples. We know that God spake to Moses, but we do not know whence this one (touton) is," i. e., that He and His works came from God.

The man saw what a victory he had gained, and close up followed the retreating foe with a blow more bold and a shot more hot than any that had preceded it. "For (gar) in this is a marvel: that you," who just now claimed to be the knowing ones, "do not know whence He is; especially so, since He has opened my eyes. From all time (ek tou aioonos) it has not been heard that any one opened the eyes of one born blind. Now whence came the power to do this? Only from God. Now, "if He were not from God, He could do nothing." Through what channel does this power come? Now, we plain and unlettered people know this. And we know, also, that the channel is prayer, that God hears not the prayers of bad men, and that him only He hears who worships Him and does His will. This miracle is a sign, then, that this Man is a good Man, honors and obeys God, and from Him received, in answer to His prayers, the power to work the miracle." And thus did he show them the certainty of Jesus' Divine mission.

The men were routed completely by the inexorable demands of remorseless logic. The man had before baffled their threats. Now, he left no possible place for an argument. Before, they had descended to railery; but now to invective: "thou wast born in sins, olos, whole and entire, in body and soul, and teachest thou us?" And they cast out (exebalon) him, i. e., by physical violence, out of the hall; and followed this, doubtless, soon afterwards by the "greater" or the "final" excommunication "from the synagogue."

The blow was aimed at Jesus. For His sake, really, had the man suffered. And the compensation which he received was sublime, was infinite.

He had been cast out before he had seen Jesus, and even before he had experienced the peace and joy of believing in Him. But soon after He had thus suffered for His sake, Jesus heard of it, and at once started to hunt him up: an act worthy of Jesus on behalf of one who had showed such courageous fidelity in the presence of His enemies. Nor was such a man unworthy of this regard. Having given him physical vision, Jesus would give him spiritual illumination. He had declared that Jesus was a Prophet, and that He stood in peculiar relations to God. And now, Jesus finding him, asked him, "Dost thou believe on The Son of God?"

At once he answered with a most animated and earnest inquiry, whose first word, kai, and, is equivalent to a yes, "Who is He, Lord, that (hina, in order that,) I may believe on Him: a question that shows that he was already believing up to the measure of the little light that he had, was only waiting for more light to believe fully, and was ready to accept Him heartily, the moment that he knew who He was.

Then Jesus, in all the benignity and greatness of His character, made known to him His Divine Sonship, as He had to the woman of Sychar His Messiahship. Looking at him He said, "and (kai) thou hast seen Him, and He now talking (laloon) with thee is He."

<sup>\*</sup>Cod. Sin. and Vat. have "Son of Man," a reading adopted by Tischendorf, and by Westcott and Hort. But the preponderance of the best Mss. favors the reading of T. R., and it surely is the more suitable to the connection.

What amazement, what rapture must have seized the man at that supreme moment of his life! Instantly he found faith full and overflowing take complete possession of his whole being. The seed had fallen into a good and honest heart. With that same frank and noble decision which had so conspicuously marked his character before the Sanhedrim, he said, "Lord, I believe." And as he had nothing else to do but to worship, he, who had stood so strongly erect before the Sanhedrim, at once was prostrate before Jesus, as a

lowly worshipper.\*

And while the man was still prostrate, Jesus said in the hearing of those witnessing the scene, "anto judgment am I come into this world, &c." The tou toutou, this, shows that it is the cosmos as under Satan to which He refers. The eis, unto, marks out this aspect of His coming as Divinely designed. The absence of the article from krima, judgment—the ground which introduces the act of krisis—shows that it is no special judicial act which He exercises, to which He refers, but to that self-deciding act of each one's destiny, by his acceptance or rejection of Himself, which necessarily results from His coming. And that this is the idea which He would convey is clear from the close of the sentence: "for judgment 1 am come into this world, in order that (hina) those not seeing (the really ignorant,) might see, and those seeing (those saying, 'we know,') might become (genoontai) blind." The former have the faculty of spiritual vision, but as yet undeveloped. Soon as the light comes, they

<sup>[\*</sup>In the twenty-three times which John uses this verb, proskuneoo, and in the three other places, besides here, in this Gospel, iv, 20-24; xii, 20, it is never used of respect for men, but to express the giving of worship to God.]

welcome it. In it they see the darkness, and hate it. They long for, and gladly receive, spiritual illumination from The Light, hold the light when received, and become seeing. The latter think they know, and, hence, hate, and, like night birds, turn away from, The Light; and in its bright shining the spiritual organ

becomes totally blind.

Some Pharisees were present. Probably, they seeing Jesus conversing with the man once blind, had approached as spies. Soon as they heard these words they applied them to themselves. At once they started up, and put the question directly to Jesus, "Are we blind, also?" They, evidently, expected a "yes;" and then they would have retorted, "We were neither blind before you came, and so got sight from you, nor lost it since you came, so as to get it back again through you." But the answer which they received at once set them back. It told them, not of judgment, but of the guilt that brings in the judgment. "If you were blind you should have no sin, i. e., in the course which you are pursuing: but now you say, 'we see,' therefore your sin abides (menei, indicating its perpetuity). See, they did: what the Old Testament prophecies had spoken concerning the Messiah; and what were the Messianic signs in and through Jesus, showing the accomplishment of the prophecies in Him. Yet, instead of hailing, they hated the light; and this hate had made them blind. Knowingly they had rejected Him. This was sinning against truth perceived, against the light of The Spirit, shining through Jesus in them. And this was the unpardonable sin. It remained eternally with them.

To this word they could make no reply. .

John x, 1-21. Then Jesus, for the first time, pronounced excommunication upon the whole hierarchy—priests, rulers, Pharisees and scribes. They were the shepherds of Israel, viewed as a flock. And their treatment of Himself, of those who would accept Him, (as was apparent in their decree), and of the blind man, whom they tried to force to tell a lie, and then cast out, showed how the sheep fared at their hands. And what pity mingled with His indignation in His words! He was grieved, not at what they had done and felt against Himself, but for the raided and scattered flock. And this flock is Israel. For that people, in their relation to God, as worshippers, as the objects of Divine favor, personally, and as the recipients of grace, through faith in Him that was to come, were, from as far back as Num. xxvii, 17, and onward, as is seen in the Psalms and Prophets, regarded as Jehovah's flock, the fold of which was the Theocracy, and the shepherds of which were the rulers, teachers and priests. These, however, were only under shepherds. Jehovah was their Shepherd. And the prophets told the people that when The Messiah would appear, He would be the Great Shepherd of the nation (Is. xi, 11; Ezek. xxxiv; Zech. xi, &c). And any one who will read over the prophecy in Zachariah in the light of the facts, will see an accurate description of the situation. The last effort of The Messiah to rescue the flock, the attempt to feed it, His failure, and His success only in attracting to Himself the poorest of the flock, and His having to leave the flock to the bad shepherds who would lead it to the slaughter-all this we see becoming actual history as the life of Jesus passes before our eyes.

He prefaces His words with that formula, "Verily,

verily, I say unto you," which assures of the infallible and unalterable certainty of what He is about to say. And then, with the utmost solemnity and deepest pathos, He gave what He had to say in the form of a familiar comparison (paroimian, a path beside the road). In the first part of it (vs. 1-5), He shows the whole relation existing between Jehovah and His flock, and gives the distinctions between its friends and its enemies. In this part He does not tell what the door is, save that it is the Divinely appointed way of entrance for the Shepherd as well as for the sheep. By it the Shepherd will always enter. For him, but not for marauders, will the door-keeper (thuroorsos), who watches at it, open the door. Marauders will get in by climbing over the wall. And these enter in as thieves (kleptees, taking stealthily), and as robbers (leestees, taking violently). These, the sheep will not follow. They are strangers to them. They will flee from them; for they know not their voice. But so sure is it that the true Shepherd will enter in by the door, that Jesus says that He, the one entering in by the door, is the Shepherd of the sheep. And the (ta, indicating the sheep in the fold,) sheep hear His voice. And His own (ta idia) sheep He calleth (phoonei) by name, and leadeth them out."

This fold was the Theocracy, and within it was the entire nation. This is clear from the entire teaching of the Old Testament upon the subject. But the distinction which Paul makes, "not all Israel which are of Israel" (Rom. ix, 6, 7-11; ii, 28, 29), which is apparent in Jesus' words, an Israelite, indeed" (Jn.i), and which is so steadily made in the prophecies, in, among other things, "the remnant," must be kept before us, if we would see the warning of these words. The

Shepherd Jehovah, in the Person of His Son, presented Himself to, and came into His own fold (ta idia, Jn. i, 11). At once the whole flock heard His voice. And His own sheep (ta idia probata), the Israelites, indeed! He, as He has been doing ever since, began to call by name, the particular name of each instances of which will readily occur to the reader. The name is the expression of personality. And this calling is proof of personal acquaintance, of tenderest affection, and of truest regard. And His object in calling them, is to lead them out: out of the Theocracy, as to the Jews, and out of the cosmos as under Satan, as to the Gentiles. The very fact that He leads them out is proof that both systems are doomed. And yet so strong are the attachments, and so many are the links that bind these sheep to the fold or world, that in leading them out, it requires, in cases, an energetic action, sometimes almost rough on His part. This He expresses in His verb, ekbalee, forces or casts out. And His action implies a hesitancy to quit the old haunts, and go out in the new and untried existence into which The Shepherd would lead them. While leading them out, He, at times, has to go behind and urge them on; but once out, "He goeth before them, and they follow Him; for they know (oidasi) His voice." Their start is in response to His call which they hear. And in the daily intercourse of their following they get to know His voice, until its Heavenly tones become very familiar to their souls.

But simple and easily understood as this picture was, the Pharisees who heard, did not at all understand, it. It did not at once enter into their minds that they were not the true shepherds of the flock, and good ones, too. But they were neither. They were the

ones who had gotten in, not by the door, but by "some other way." They were in, not to shepherdize, but to tyrannize over, the flock; which they sought, not for its good, but for its fleece. No wonder, then, they did not see the point of Jesus' words. He, therefore, proceeded to explain the picture which He had painted.

Introducing His words by His solemn asseveration, "Verily, verily," He says, "I am the Door," i. e., way of entrance. To what? He had just said that He led His sheep out, and went before them, and that they followed Him. It is not the Theocracy, then, of which He is the door, for He leads His sheep out of it. It must be that into which He leads them. That is the place into which those entering by Him, find salvation and food, and that place, also, of which others falsely claimed to be the door. And nothing else will fill these three requisites except "the Kingdom of the Heavens." All who, as it respects time, before Me, came, as the door—as the context shows—of that Kingdom are (eisi, present tense, indicating the then present existence of such,) thieves and robbers. These epithets Jesus had just applied to the Pharisees. And as this is a fuller unfolding of the same ideas, the persons alluded to under the same epithets, must be same. Before, He had shown how their authority was a usurpation. Now He, under the same epithets, shows how this usurped authority is used unrighteously. Scribes, Pharisees and rulers, if we may anticipate a little in the use of some facts, had taken possession of the key of knowledge, had made the understanding of the Scriptures a monopoly, had settled its meaning by tradition, had constituted themselves the mediators between God and the soul, had "shut up the Kingdom of the Heavens against men, and, not entering them-

selves, allowed not them who were entering to go in."
Thus they disposed of that Kingdom at will. And they had so little regard for the people whom they thus shut out that they called them "accursed."

Then repeating His word, "I am the Door," He made a statement which belongs to a region of thought first intimated in His parables, first opened in His last discourse in Capernaum (Jn. vi), and which belongs, not to His Messiahship, but to His mission as The Son of Man. In it He speaks of individuals, without regard to race or nation: "if any one enters by Me, he shall go in and out, and shall find pasture. The door allows entrance, and it, also, affords security. And the one entering by Him finds, besides security and rest, salvation and nourishment. And while the thief comes only to steal, to kill by moral corruption, and to destroy by taking those he influences along with himself to perdition, "I," says Jesus, "am come in order that (hina) the sheep might have life, and have superabundance (perissou), i. e., of life—for that is the subject of which He is speaking. I am the Good (kalos, beautiful; the word was used by the Greeks to express the idea that goodness is the highest moral beauty,) Shepherd." He is not only really good, but has a goodness which can be perceived, and is ever beautiful. And why is He such? Because His regard for the sheep is such that out of this interest in them, He lays down (tetheesi) His life for them. Not so does the hireling. He cares not for the sheep, only for his pay. And so when any wolf, i. e., any essentially hostile power incarnated, comes to seize the sheep, and scatter the flock, the hireling runs away, and leaves the flock to be devoured and scattered by the wolf. Thus does not the Good Shepherd. The

sheep are His own. He knows them. They know Him. And His knowledge of them is of the same nature as the reciprocal knowledge between Him and The Father. And for (huper, in the room, or, stead of,) them I lay down My life. For all those whom He calls "My sheep," He lays down His life.

Since the parables, the Twelve had thought much, doubtless, on the new direction in Jesus' ministry, and much on the stress which He had laid on the salvation of individuals. And they had too, before them, what He had said about the Church which He was to build. But never before had they heard him speak of His actually leading His followers out of the Theocracy. This was a startling word; and even after all that they had learned, must have greatly agitated them. To it must they bid a final farewell, and go out into the Great Unknown. This was a region which no one had traveled. How they would like it they could not tell. And so far as they could see, they must go nearly alone. It was now most painfully apparent that very few of their fellow countrymen would be their companions. What if when wholly out, the whole thing should come to nought! The bare thought was simply appalling. None but the firmest faith and stoutest heart could face the great demand. Jesus' next word, hence, must have been to His faithful ones an unspeakable relief. With ears most attentive and heart thrilling with joy, must they have heard it. And yet of its fullness of meaning they could have had but the very faintest conception. And He, their Great Master, as He uttered it, how wide as to space, how extended as to duration, was the sweep of His vision! How exalted, too, His position! Before Him must have arisen in one illuminated picture, the vast

range embraced in the prophetic announcements concerning the world-wide sway of The Messiah. And higher yet His mind soared away. For in His "I have, &c.," He shows that the eternity past, and the, to mere man, unfathomable purposes of The Eternal Mind were present to His view. Don't think, so must He have implied, that this self-sacrifice of love for My sheep embraces none but the few followers I now have, or the few that will follow Me out of the Theocracy. "Other sheep I have which are not of this fold." I have them now, though millions of them are yet unborn. I have them now, living far out of the Holy Land. I have them, and them, also, in My Father's time and way I must bring—a word which shows His own living, and His active agency through the ages—and they shall hear My voice. And them all, Jews and Gentiles, I must gather into one fold, and of them be the one Shepherd."

But how could He be living and active through the ages? Only by rising from the dead. For die He must. For, said He,"I lay down My life for the sheep." And that this fact (of resurrection) might be perfectly clear, as well as the fact that His sacrifice was a voluntary one, He went on: "On this account (dia touto) My Father loves Me, because (hoti) I lay down (titheemi) My lite, in order that (hina) I might take it again." And here He declares that His laying down of His life was not the objective point, but the means to an end, viz., the taking back again of His sacrificed life. In dying He determined to rise. Had He not done this, His obedience as Son would have been incomplete. For this was part of the conditions imposed upon Him in His new relation, as Son of Man. And His determination to perfectly fulfill this, as all

conditions showed that He perfectly realized, and would fully meet all the obligations belonging to His stay on earth. This showed His obedience of love. And this purpose to rise again made His death an

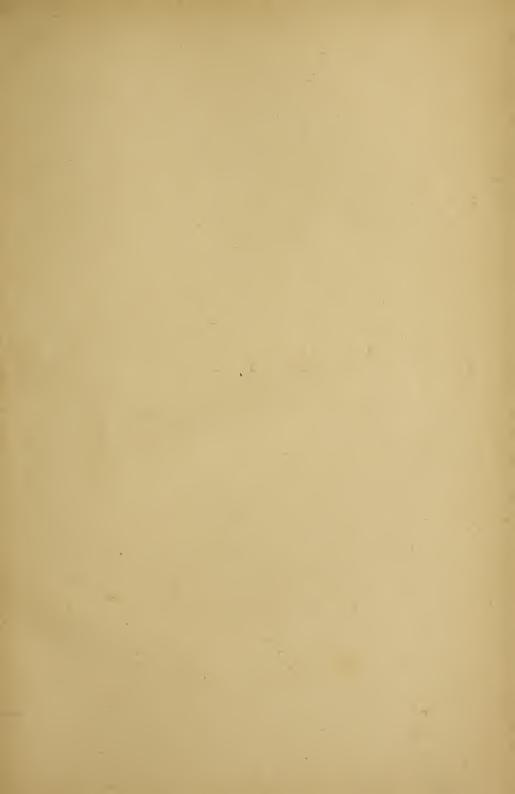
offering of sweet savor to God.

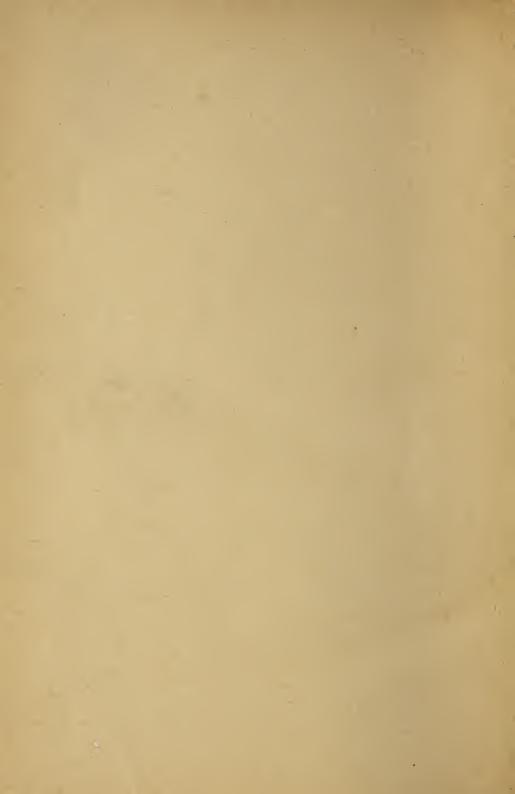
This psychical life (psuchee) belongs to Him as a Man. It was, hence, not inherently at His disposal, either as Man or Servant. But He had authority (exousian) from His Father, by mandate (entoleen), to lay it down, and authority (exousian) to take it again. The Father had given this life to His own free and sovereign disposal. And this life which "no one takes from Him, but which He lays down of Himself," i.e., by the free act of His own will, He lays down and takes again in order that He might infinitely satisfy His Father's love.

Wonderful, wonderful words, these, spoken in some street in Jerusalem, and addressed, in the hearing of the Twelve, and of a man to whom He had just given sight and saved, and to Pharisees, who had come as spies. They form a fitting and a glorious close to the series of great and noble talks which in the few days preceding He had given in the Temple, and in the midst of many interruptions and contradictions. And they have been the delight and nourishment of millions since that day. But, when spoken, they caused, as His words so often did, a division in His hearers. So lofty were they that they made some hearers giddy, and excited in others very bitter hostility. "He hath," they said, "a demon, and is disordered in intellect (mainete): why listen to Him?" But others replied, "These are not the words of one demonized" (Grk). And to add weight to this expression of their own

conviction, they put a question to which but one reply could be made, "can a demon open the eyes of the blind?"

Thus closed this day, and this visit to Jerusalem. Jesus left the city, most probably, on this day or on the next; and attended by the Twelve, returned to Galilee. No mention is made of this return. But that He did go back, is clear from Matt. xix, 1, 2, and Mark x, 1. He reached Galilee about the first of November (Marchesvan, the rainy month), A. D. 29. Thither we go with Him, to see His last hours in, and hear His final farewell to, Galilee. And from thence we will accompany Him on His last journey to Jerusalem, there to glorify God and save man and the cosmos by His all-atoning sufferings and death.











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